

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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For Terms &c., see BUSINESS DEPARTMENT.

Poetry.

THE MOUNT.

When anxious cares corrode the breast,
And sad forebodings rise;
When sore temptations me molest,
And sorrow robs me of my rest;
Jesus! I tremble look to Thee,
And tearful run to Calvary.

When griefs assail and trials come,
When anguish stings its dart;
When earthly hopes have found a tomb—
Sweet thoughts of Heaven dispel my gloom—
For, Jesus! then I look to Thee,
And prayerful turn to Calvary.

When foes are fierce, friends found untrue,
When all is dark and drear,
I think on grace and glory, too—
How conquest out of conflict grew,
And, Jesus! then I look to Thee,
And grateful turn to Calvary.

When feeble pulses, beating slow,
Warn of life's waning hour;
Then, Jesus! may I joyful know,
That Thou canst dying grace bestow;
That not in vain I've looked to Thee,
And turned in faith to Calvary.

What rapture o'er the soul will steal,
When through Eternity,
This Jesus shall His love reveal,
Who died the heart's deep wounds to heal;
Salvation's stream still flows from Thee,
O sacred, blood-splashed Calvary.

Thou Holy Mount! from thee we learn
Our daily cross to bear;
When burdens press to thee we turn,
And find new zeal within us burn;
Then never let forgotten be
The debt we owe to Calvary.

—Mrs. Annie Lanman Angier.

Communications.

For the Messenger.

THE SUPPLY OF MINISTERS AND MISSIONARIES.

No. IV.

As to the location of such a Mission House, I would suggest the following as possible:

It might be connected with one of the present Collegiate institutions, as a branch or department. This would save the necessity of new and expensive buildings. The academical education necessary could be had without any expense whatever. It could be put into operation without delay. Suppose, e.g., that Palatine College, situated in the heart of the Eastern Church, could be induced to say, "Plant the Mission House here and we will do for it all in our power." Without any additional academical instructors it could do a blessed work for the Church and at the same time be benefiting itself. Or if there be any obstacle in the way with respect to Palatine College, why could it not be connected with Ursinus College, which is also in the centre of the East? Or with Lancaster? Or with Mercersburg?

Or, if obstacles unknown to me render it inadvisable to connect it with one of the colleges why could it not be connected with one of the Orphans' Homes (at least in its youthful stage), either the one at Womelsdorf or that at Butler? I may perhaps also venture to throw out the suggestion that we now have too many Orphans' Homes for so small a denomination. One for the English portion of the Church and one for the German, being really all that is necessary. An Orphans' Home should not be organized and carried forward as a permanent home for the children but as a temporary place of refuge until the children can be adopted into Christian families. We throw out the hint, therefore, whether the orphans in the two English homes could not be consolidated in one?

If the orphans at Womelsdorf could be transferred to Butler, then the Womelsdorf Home could be transformed into a Mission House. Or, possibly, the Butler Home could become a Mission House by transferring its orphans and officers to Womelsdorf. I merely throw these out as hints for consideration not expecting that all will look upon the matter in the same light. If any of these suggestions shall commend themselves to the mind and heart of the Church that will probably become apparent in some way.

As to the expenses of such a Mission House, I apprehend that these will not be so great as might be supposed at first sight. It is true we now have many pressing claims before the Church, East and West, for important interests, but the establishment of a Mission House will not interfere with them if it be undertaken on a moderate scale and carried on with strict economy. No new buildings will be needed (if any one of the above suggestions can be carried out) except a plain house for the missionary family. No endowments need be gathered. The head of the institution (who might be called "The Bishop of the Mission House") must have a reasonable salary, and this can be provided for by church collections, in the same way as the Orphans' Homes are provided for. The food, clothing, and living expenses of the students can be provided for by voluntary contributions. It is likely that a steady stream of contributions and bequests would flow in in a short time. It seems to me that a Mission House would strike the hearts and pockets of the warm-hearted people.

J. H. G.

For the Messenger.

THE REFORMED ALLIANCE IN BELFAST.

BELFAST, JULY 2, 1884.

Before this reaches the MESSENGER most of its readers will doubtless be apprised by telegraph of its proceedings. There are some things, however, which cannot well be communicated in that way, and therefore I shall give some impressions derived from personal attendance upon its sessions. From associating with a number of its leading members in several important committees previous to the assembling of the Alliance, I have been able to gain some insight into the different elements that will influence and control its sessions. But first allow me to say that this Alliance constitutes one of the important movements in the Protestant Church of the world. My own observation in Scotland and in Northern Ireland (the Southern portion being as yet predominantly Roman Catholic), and what I have heard of England, which I have yet to see, makes the impression that the Protestant Church in the British Islands is as vigorous as, if not more vigorous than, any other part of the Christian world. The Christian Sabbath is well kept in all the towns and cities, the churches are filled with devout worshippers, and the preaching is earnest and able. The literary and theological institutions are equal to the best in any country. While there is unquestionably a change going on, especially among the best thinkers, in the direction of progress, a tendency to greater liberality, yet the creeds of the Churches are vital for the people, they have been secured by much heroic suffering, and they are watched, therefore, with great jealousy.

The meeting of the Alliance of the Reformed Churches of the world in this prosperous and progressive Irish city is looked upon throughout Scotland and Ireland as a great event. The Churches hold control of the interests of education as well as religion, and are recognized as an estate in the government whose influence is great over all other interests of society. This meeting has been talked of among all classes, and a good deal of wonder is expressed as to what it is specially to accomplish.

It has called together the best talent of the Reformed Churches of the world. St. Enoch's church in which the Alliance assembled this morning, June 24th, is one of the largest in Belfast, having two tiers of galleries, and being capable of seating

2000 persons, and of accommodating many more when crowded as it was to-day. One point of interest to the Belfast people, of course, is the presence of so many delegates from America, for the Irish have an enthusiastic regard for Americans. But it made a deep impression when the roll was called and delegates answered from Scotland, England, America, France, Germany, Italy, and from many remote realms and islands, together with missionaries from heathen lands.

The opening service was very impressive. A most excellent choir led the singing, perched high up back of the pulpit, and the large congregation rose and joined in the singing. We would have preferred the accompaniment of a grand organ on such an occasion, such as we heard in Christ cathedral (Protestant) in Dublin, or the still larger one in Glasgow cathedral, but still this congregational singing is very impressive. The sermon by Dr. Watts was appropriate, and able in its way, from Revelation v. 6, 7.

After the sermon the Alliance was constituted and a good deal of preliminary business disposed of, with Geo. Junkin, Esq., of Philadelphia, in the chair. As in Philadelphia four years ago the Scotch and Irish delegates were given considerable prominence in the proceedings, so now there is a disposition to place the Americans in front, and they know enough of parliamentary proceedings to perform their part with dispatch. There may be some danger, perhaps, of some of them speaking too much, but when one rises he is listened to with marked interest.

One important, if not vital, question was finally disposed of in committee-to-day, viz., the question of framing a Consensus of the Reformed Confessions. The action, as I stated in a former letter, was adverse to framing such a Consensus for the present. It is not probable that the framing of such a Consensus would doubtless serve a good purpose if it could be done with the approbation of all the Churches, but it is feared by some that such a Consensus would be regarded as having, to some extent at least, the force of a new creed or confession, and that might produce division, and become, as the lamented Van Oosterzee wrote, a dissensus rather than a Consensus. How this report will be received by the Alliance to-morrow I cannot tell, but I think it will be adopted with a large majority. This will remove one element of trouble, and serve to inspire confidence in the Alliance. If now it will be able to harmonize in the matter of receiving some new bodies that are applying for admission, among which is the Cumberland Presbyterian Church in the United States, I think its future will be safe. As it gathers greater confidence by its prudence, it will gradually perfect its organization, and accumulate power for real practical work. The time may come when its influence will be sufficient to give advice on doctrinal questions with effect, but its present mission evidently does not lie in that direction.

What then, it may be asked, is its practical advantage? I think it has great possibilities before it. One great work it can do is to render united aid and support to the weaker Reformed Churches of the continent. What might not the Reformed Churches of the British Islands do in this direction if they unite in their effort! There are other interests, such as foreign missions, inner missions, and united work against the tendencies towards rationalism and unbelief, open to it.

I have been not a little impressed with the talent brought together in this Alliance. The very alliance of such men for earnest practical work for the Redeemer's kingdom, must produce good results. If it escapes the dangers that necessarily stand in its way in its earlier history, while it is forming its character, it may become a great power in the Christian world. It is moving in the right direction—the union of Protestant bodies for practical work. The time is not ripe for agitating questions of doctrine. It may be this Alliance may never feel itself called upon to give utterance upon such questions, leaving them to the different Churches; but it will represent the animus of many

Churches and serve to keep that animus one in reference to the work that lies before them.

I stated in my last that I might hereafter lay before the readers of the MESSENGER some impressions in regard to my trip in reference to other matters, but I will not venture on that until my duties in the Alliance are performed. I will only say that I am trying to keep my eyes open, both to the beautiful scenery such as we have visited in the south of Ireland and the north of Scotland, the antiquities that everywhere abound, the customs and habits of the peoples, and the social questions that they are struggling with, and hope to learn something of the state of things in these foreign lands. But one needs to be humble and modest where there is so much to learn. I have debated the tariff question several times with English business men, and feel prepared to venture an opinion on that question of political economy, but there are other questions in sociology which go deeper and which require more time and observation to study properly. For the present I close this hastily written letter.

T. G. A.

P. S. It is a singular commentary upon the disposition of the people here to move in the old grooves, that in good hotels one must be content to write with the miserable light of a candle, and no snuffers to trim it. Where is our American petroleum, and our good student lamp, if one cannot have gas?

For The Messenger.

THE INDIAN TRAINING SCHOOL AT CARLISLE.

I have just returned from a delightful trip through the Cumberland Valley, visiting Harrisburg, Carlisle, Shippensburg and Chambersburg, and find it teeming with an abundant harvest, even though the recent heavy rains did considerable damage in some places. This valley is noted for its rich and fertile soil and the charming scenery with which it abounds.

One of the most pleasant features of my trip was a visit made to the Indian training school at Carlisle, which is beautifully located on the grounds of the old arsenal, about half a mile from the city. This institution was established in 1879 and although only five years have passed, it has afforded instruction to 767 children: 522 boys and 245 girls. The present number in the institution is 455, and represents 37 different tribes, each speaking its own peculiar dialect. The pupils vary in ages from eight to twenty-one years. Two hundred and seventy-nine of these Indian youths have been returned to their homes in the territories, and have generally done well, and some of them are exerting a good influence in helping to civilize and Christianize the different tribes. One hundred and fifty are working as farm hands and household servants in the immediate neighborhood of the school, and from all accounts are doing well. I met a minister at the school, who has in his employ one of the boys and he spoke in the most commendable terms of him and his efficiency as a workman.

The superintendent, Col. B. H. Pratt, is an officer of the regular army, and has seen much service on the plains. Frequent contact with the Indians convinced him that their improvement as a race could best be accomplished by removing the children to a place remote from the frontier, where they could be surrounded wholly by civilizing influences. He impressed his views upon the Interior Department, which determined to utilize for the experiment, the barracks at Carlisle, which had been vacant since the transfer of the cavalry depot to St. Louis in 1872. The main idea of the school is to civilize the Indian by teaching him how to work, and after he has learned to earn his own livelihood, to place him where he will not be exposed to the tribal influences, which tend to reduce him once more to the status of the savage, but with English speaking families, so that he may become more proficient and settled in the habits and customs of the white man. The course of instruction is so designed as to give the pupils a fair common school education, and to fit them for some

special handicraft. The boys are instructed in agricultural labor on the farm belonging to the school and according to their inclinations are taught the trades of the carpenter, the blacksmith, the wheelwright, the tailor, the tinner and the shoemaker. An excellent wagon is made here by the Indian youths, which is especially adapted for frontier service.

The pupils spend one half of the day in manual labor, the other portion in the school room, where their progress is truly remarkable, as they show great aptitude in reading, writing and in the use of the blackboard. The Indians are noted for their deep and close attention to their work, never trifling their time away over frivolous objects, but with a determination to succeed; their great ambition being to learn to do things right, so that they may carry civilization to their people.

A very creditable little paper called the "Morning Star" is edited and printed by the pupils, and serves not only to interest and amuse them, but also to instruct.

The school is divided into different classes and is taught by ladies. The English language is spoken exclusively, and it is astonishing with what quickness these little savages acquire it. Of course their English is far from perfect, but their thoughts and sentiments are very creditable, and considering that these children are taken from a state of barbarism, the rapid progress they make in their studies, and the docility with which they learn to obey the rules of the institution is certainly very remarkable and gratifying.

The sewing school is another very interesting department, here the girls are taught to cut and make family garments and manifest a great fondness for the work. Some of the lady teachers remarked to me that these girls learn as quickly and readily as any other girls of their age, and that they would as soon teach them as our more enlightened white children. During the year 1883, they made up in this department about six thousand different pieces of clothing. In the laundry from five to six girls are kept employed, and wash and iron about one thousand pieces per week.

The institution is under the most excellent discipline and management, and although it has been over five years since the establishment of the school, not a single boy or girl ever made an attempt to run away, and not one has ever been arrested or taken to the jail. They are quiet and peaceable, attending strictly to their own business, avoiding those little squabbles on the street into which so many of our more enlightened students are betrayed, for in many of our colleges, it is not an uncommon thing for the students to get into trouble, which in some instances has led to their being arrested. The farmers and those living in the neighborhood of this school, speak in the most commendable terms of the good behaviour of the pupils, who they say never annoy them in any possible way.

The Indians are also instructed in the Christian religion. Sunday-school and church services are regularly held every Sunday. Some of the larger scholars attend Sunday-schools connected with the various Christian churches in Carlisle, and about 80 of them are regular Communicant members.

From my visits, both to this school and the one at Hampton, Va., I should judge that the great key-note to the problem of dealing with the Indians has been struck, and that is, that educational and manual training is a greater civilizing power than the sword, and if the Government would appropriate a sufficient sum of money to establish from twenty or thirty of these manual training schools in different parts of the country, in twenty-five years from now we would not have the expense of placing these Indians in reservations, feeding and supporting them, but would make them feel like independent citizens, anxious and willing to work for their own support. Anyone who would spend a day at this school or the one at Hampton, under General Armstrong, and become fully acquainted with the work these institutions are doing, and the facility with which these Indians acquire our language and habits of industry, would be fully

convinced that educating their heads, hands and hearts is the best solution to the important problem of civilizing the Indian.

For The Messenger. SYSTEMATIC BENEVOLENCE.

We venture to give what we consider, under all circumstances, the most feasible plan for systematic benevolence. The plan is founded on the theory that alms are not only as legitimate but as necessary a part of Christian worship as song or prayer; therefore, no service should be without its collection. The plan is based, also, on the theory that all collections—alms or free-will offerings—in the regular service (morning and evening) should be for some benevolent object, and not one cent of them be devoted to congregational purposes.

All collections being thus devoted to benevolence, the plan presumes that all congregational expenses are met by subscription, and paid, perhaps, by the envelope or some other system. Congregations having service every Sunday are free to devote all the collections for the month to the object named, or only several of them, or only the alms for the Sunday named. If a congregation has but one service in each month, the alms then collected should be given to the object named. In any event, the collection should at all times be devoted to benevolence, and never to defraying local expenses.

Jan. Epiphany. Foreign Missions—Reformation Festival, as fixed by General Synod Home Missions. Feb. Second Sunday. Publication Bazar. Mar. Second Sunday. Orphan Home. Apr. Easter—Communion (day variable). Foreign Missions. May. Whitsunday, or Second Sunday. Home Missions. June. Second Sunday. Beneficiary Education. July. Second Sunday. Disabled clergy and their widows. Aug. Harvest Home Festival. Theological Seminary. Sept. Second Sunday. Beneficiary Education. Oct. Second Sunday. Theological Seminary. Nov. Thanksgiving Day, or Second Sunday. The poor. Dec. Christmas Day—Communion. Orphan Home.

J. S. HARTZEL.

For The Messenger.

REPORT ON THE STATE OF RELIGION.

Westmoreland Classis.

Dear Brethren: The Committee on the State of the Church report the following: All the pastors express gratitude to Almighty God for His continued mercy in vouchsafing health and strength to His servants to labor for the upbuilding of the Redeemer's kingdom in their respective fields.

From the pastoral reports, and from the declarations of the elders, we learn that the Gospel has been faithfully preached. Jesus Christ, as He is ever present by the Holy Ghost in the Church, has been held up as the only Saviour. "There is none other name under heaven given among men whereby we must be saved."

The sacraments have been observed, according to the custom of the Church. Parents have brought their infants to the Church to be dedicated to the Lord in holy baptism. The youth have been faithfully instructed in the doctrines and duties of our holy religion, with a view of preparing them for confirmation. The holy Communion has been duly observed. It is to be greatly regretted that in some of the charges there is so great difference between the number of members, and the number of those who have partaken of the emblems of the broken body and shed blood of Jesus Christ, our crucified, but now risen and ascended, Lord.

It affords great pleasure to report that the members of the different charges contribute so freely of their means to the support of the Gospel at home and abroad. Pastors have been paid, according to contract, and the Classical appointments met by every charge, and contributions made to Foreign Missions, Orphan's Home at Butler, Pa., and other objects of the Church. But there is still room for improvement in this respect. The Missions charges—three in number—appear to be making commendable progress. The Greensburg Seminary, under the efficient management of Prof. Lucian Cort, is doing a good work, and is worthy of patronage.

Whilst a review of our labors during the year just closed shows just cause for encouragement, yet much remains still to be done. We are surrounded by sin and all forms of evil. Satan, the adversary of souls, is still holding some captive, whom the Gospel alone can make free. Wherefore, while we rejoice over what has been accomplished, we remember that it is needful that we "put on the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Respectfully submitted,

JOHN DOTTERER, Chairman.

Statistics:—Ministers, 15; Charges, 12; Congregations, 25; Members, 3387; Members unconfirmed, 2331; Baptisms: adults, 12, infants, 227; Confirmed, 155; Certificate or removal, 102; Communicated, 2901; Dismissed, 90; Excommunicated, 0; Erasure of names, 36; Deaths, 47; Sunday-schools, 21; Sunday-school scholars, 2032; Students for the ministry, 4; Benevolent purposes, \$3442.60; Congregational purposes, \$13,998.70; MESSENGERS, 316; Child's Treasury, 663.

Family Reading.

THY REST.

Grant me Thy rest! Within Thy arms, dear Father,
Fold me away from life's perplexing cares!
Shield Thou, and save me when temptations gather
Around my path so thickly set with snares.
The day is dead, the starless night is dreary,
And I am faint with life's unanswered quest;
Take back Thy wandering child so worn and weary,
And give my heart some blessed dream of rest.

O, priceless love! that faltereth not, nor faileth,
Though all else leave me friendless and alone;
Since 'e'en the humblest prayer with Thee availeth,
I leave my weak petition at Thy throne.

O give me strength—for I am often weak!
As tired birdling seeks its parent nest—
So I return to Thee, with childlike meekness,
Dear Shepherd of Thy flock, grant me Thy rest.

—Selected.

THE BLIND BEGGAR.

By O. A. Bierstadt.

Antwerp is a very old Flemish city, and has many quaint sights and queer people to interest the American children whose parents take them three thousand miles across the ocean to visit it. Like newer cities, it contains some rich people; and ever so many more poor people; and the poor people would be miserable, indeed, if the rich did not often help them.

Frans Willems was the young son of a rich family in Antwerp, and lived, with his parents, in a large house. The house was so very large that, instead of a common front door, it had a great gate, called a coach-door, for its entrance. This coach-door led into a little garden, enclosed on all four sides by the houses and in this garden Frans was playing the Flemish equivalent of blindman's buff, one sunny afternoon, with his boy and girl companions. They were having such a merry time all by themselves that they were not a bit glad to see an old and blind beggar following his faithful dog through the coach door into the garden. The beggar's long, white hair flowed down upon his shoulders from under his rusty black hat, his eyes were closed, his face was wrinkled with years of suffering, his clothes were almost dropping to pieces; he carried a stout cane, and wore clumsy wooden shoes that clattered as he walked.

"See! Here comes the blind beggar. What shall we give him to-day?" said a kind-hearted little girl.

"Don't bother about him!" exclaimed Frans Willems. "Let's go on playing!" and the children continued their sport.

Frans was just then made the blind man of the game, and, as he was rushing about blindfolded, he stumbled over the dog, and ran full against the beggar.

"Two blind men together. A real one and a play one!" shouted a bright boy.

But Frans was too much enraged to understand the joke. He tore the handkerchief from his eyes, and with his clinched fist struck the poor beggar on the arm. The beggar, in wrath, raised his cane to punish the wicked lad then thought better of it, and sat down quietly on a bench near by, while tears flowed from his sightless eyes. The boy's anger melted before the old man's tears, and, with sudden shame, Frans knelt down and humbly begged to be forgiven for his offense.

"Forgive you? Of course I will forgive you," said the beggar. "But let me tell you the story of my life, which will be a better warning for you than the longest sermon you ever heard preached in our Antwerp Cathedral. Come, Frans Willems (you see I know your name), come and sit by me; and the other children may listen too."

When the children had quite surrounded the blind beggar, he took off his hat and told them his story:

"My children you must know that my name is Jan Mertens, and that I was born and brought up in this very house, where Frans and his parents now live. My father and mother were rich, very rich, and they loved me above all their riches, as an only child is always loved. Everything that money could buy was showered upon me; never did I express a want but it was immediately provided for. Years and years ago I used to play in this lovely garden, just as you, my children, have done to-day; but the playmates of my boyhood are now either dead or become very old men and women. I like to come here every day now, not so much to beg for money, as to call up more vividly the memory of those happy, happy old times that I shall never see again. Well, one day, as a merry company of us were having noisy sport here, a blind old beggar, just such a helpless nobody as I am, appeared upon the scene and interfered a little with our pleasure, as I innocently spoiled your fun to-day.

"Get out of the way, you old fellow! What right have you to come here, where you are not wanted? I will have the dogs and the servants chase you away!" I exclaimed, in an outburst of youthful passion.

"Charity! charity! Please help a poor blind man, who is all alone in the world," entreated the beggar, quite unmindful of my wrath.

"I was furious, and to enforce my will with deeds as well as words I pushed the feeble old man so violently that he fell to the ground. As he lay there, I raised my

foot and—cruel boy that I was—kicked him. Scrambling up as best he could, the blind beggar glenly cursed me, and prayed that, blind and lonely, I might some day have to beg my bread from door to door. Ah! children, that voice rings in my ears now; and it reminds me, when I am tempted to complain, that I have deserved my misfortunes.

"That day and that hour saw the beginning of a fatal change in my life. Perhaps my youthful nerves were not as strong as they should have been; certain it is that they received a severe shock from my anger and my sudden, but unspoken, repentance. Crying as if my heart would break, I hurried into the house to my mother. She tried to soothe me, put me to bed, and at last sent for the doctor, when it became evident that I was really sick. For weeks an attack of brain fever kept me hovering between life and death, and after my recovery was assured I was so weak and delicate as to be a burden upon my loving parents. My father especially, had been anxious about me, and had sadly neglected his business to watch over me in my delirium. When I was up and able to be out again, he took me to the most celebrated physicians and travelled about with me in the vain hope of fully restoring me to health, spending an infinite amount of time and money. A conversation I overheard between my parents made me very sad.

"Our poor boy can never again go to school with other boys," said my mother. 'He will have to continue his studies and learn all that his health will allow him to at home, under my care. He will be happy as long as we live. But what is to become of him after we are laid away?'

"You may well ask that, wife," rejoined my father. 'I have almost ruined my business to save my son, hoping that he would one day relieve me of his cares. As things look now, he will never be able to do anything for himself, much less anything for me.'

"But we must hope for the best; and let us do all we can to make the present comfortable and to assure the future for our dear child," murmured my mother, gently.

"Some years passed away without any change for the better. My father seemed to have lost heart; he was no longer successful in business, and I could feel that we were gradually growing poorer. At length came that terrible day of October, 1830, which will ever be remembered in the history of Antwerp, the day that our city was bombarded for seven long hours of the afternoon and evening by the very men who had just been its defenders. Careless of his life, since sorrow for me had robbed him of all pleasure in living, my father ventured into danger, was shot down in the streets, and his dead body was brought home, just as the first shells from the city had begun to fall. My mother was with him, and, when I was afraid to remain under the same roof with my father's body, and sought refuge here in the garden. Suddenly I felt myself locked in my mother's arms; she had left the dead to come to the living; and sadly but sweetly she whispered close to my ear: 'O, Jan, you are all that is left to me in the world now.'

"I had no time to answer; for, just then, the heavens appeared to shriek aloud; there was a terrific explosion, and the air was full of dust, splinters and fragments of iron. A shell had crashed through the house and burst in the garden. My mother was killed, and I was made blind for life. During the weary months I lay in the public hospital my mind was haunted by my mother's face, the last and dearest sight my eyes have ever looked upon. When I left the hospital, it was to find myself homeless and friendless; my father's house had been sold to pay his debts—the grandfather of Frans Willems secured it for a small sum on account of the damages it had received during the bombardment—and my infirmity prevented my working and shut me off from the rest of the world. Since then, dear children, I have been the blind beggar you see before you; and whenever you feel inclined to inflict a harsh word or a blow upon the poor and infirm, I hope you will think of Jan Mertens and be kind, very kind to those unfortunate who stand most in need of the kindness of their fellow-beings."—*The Independent.*

THE PARSEES.

The Parsees of India are the descendants of the ancient Persian "fire-worshippers." They claim a history back to Abraham. The Zendeavasta is their holy book, and the venerated Zoroaster, who flourished B. C. 550, is their great prophet. Driven from Persia 1,000 years ago, they found a refuge in India. Now there are but 8,000 left in their ancient home. Of this strange people there are about 500,000 in all the world. Of this number 150,000 are in India. Bombay, the "city of the Parsees," has 75,000, making one-tenth of the entire population. As you walk the streets of Bombay, you cannot help noticing these disciples of Zoroaster, differing, as they do, from both Mohammedans and Hindoos. The Parsee gentleman is tall and erect, with fair complexion and dignified air. His long white coat of silk or fine muslin is buttoned closely from chin to waist, and hangs in a full, flowing skirt to the knees. He wears a tall, tapering, queer-looking, indescribable hat, without a brim, inclining backwards from the forehead, and looking very much like a section of a stovepipe. It is apparently of pasteboard, covered with brown silk or muslin. In the top is a hole in which he puts his handkerchief. This hat is one of the

badges of his religion, and he must never change it for any other style. The Parsee always keeps his head covered, indoors or out, day or night, asleep or awake. Around his waist he wears a silken cord, which he is to untie when at prayer. No bargain is binding if this cord is left off when the contract is made. These people are among the most intelligent, influential and patriotic in the community. Most of them are merchants and bankers, and as such are honest, industrious and polite, taking the lead in all the commercial enterprises. One-half of the wealth and three-fourths of the business of Bombay is in their hands.

AT FOURSORE.

By Eben E. Rexford.

She sits in the gathering shadows,
By the porch where the roses blow;
And her thoughts are back in the summers
That vanished long ago.
She forgets the graves on the hillside,
Forgets that she is old,
And remembers only the gladness
God gave her heart to hold.

As she sits there, under the roses,
She turns her dim old eyes
To the road that leads up the hillside,
To the glory of sunset skies;
"They are late," she says, and listens
With her knitting on her knee;
"It is time for the children's coming;"
Where can the little ones be?"

She fancies she hears them coming;
"Ah, here at last!" she cries,
And the light of a mother's welcome
Shines in her faded eyes.
"You've been gone a long time, children;
Were the berries thick, my dears?"
She asks, as, gathered about her,
Each child of old appears.

She hears the merry voices
Of the dear ones that are dead;
She smooths out the shining tangles
That crown each little head;
She kisses the faces lifted
To hers, as in days of old,
And the heart of the dreaming mother
Is full of peace untold.

She listens to eager stories
Of what they saw and heard—
Of a nest in the blackberry bushes,
And a frightened mother bird;
How Johnnie fell, and his berries
Were lost in weeds and moss,
And Mary was 'fraid, and dreaded
The brook they had to cross.

So, while the night comes downward,
She sits with her children there,
Forgetting the years that took them
And the time that passed in her hair.
The love that will last forever
Brings back the dear, the dead,
And the faithful heart of the mother
With her dreams is comforted.

Ere long she will go to the country
Where her dear ones watch and wait
For her, and I think of the meeting
There at the Jasper gate.
She will feel their welcoming kisses,
And the children's father will say,
As the household is gathered in heaven,
"We're all at home to-day!"

—*Christian Advocate.*

WHAT TO DO WITH THE GIRLS.

The theory that girls exist merely as lay figures to display fine drapery and look pretty is not entertained among half civilized or savage tribes and nations. The eccentric notion still prevails throughout Asia, Africa, and in some parts of Europe and America that they are born to labor.

In Turkistan and on the Tartar steppes the Kirghese sultans and their daughters and princesses, in whose veins flow the blood of long lines of kings, still milk the sheep, cows, and goats, and perform the menial offices of the household, as the Sanscrit maidens did 6,000 years ago in the same localities. They cook, take care of the children, make garments, cure the skins of wild fowl with the feathers on for caps, spin cotton, weave cloth, and tan leather by means of sour milk.

In this delectable region the mother wears rich attire, while the daughter goes in humble weeds like Cinderella. If there is a piano, the mother plays on it in the front room of the tent, while the daughter brews the koomis, stews the mutton, and broils the camel chops in the back kitchen. This is the benighted condition of patriarchal people who adhere to a nearly obsolete theory of filial duty.

Similar ideas prevail throughout India, China, and among the native tribes of Siberia, who have been driven northward by aggressive neighbors.

The Tungusian girl gathers the snow, melts it, makes the tea and the fish soup, sews, and, being skillful at archery, helps to keep the larder supplied with game.

The Yakut and Samoyede maidens, and all those who dwell along the Arctic Ocean, help in summer to lay up winter supplies, and in winter to perform all necessary domestic duties.

The Abyssinian girl grinds corn in the simple mills in use in that country. The Kafir girl weaves baskets and draws water.

by the Indians of North and South America, who compel the young girls to learn the duties and hardships of life at an early age.—*Louisville Courier Journal.*

SADLY MIXED.

Rev. C. E. Robinson, in his last essay on church music, in the *Century*, tells this anecdote: Unfortunately, it is one of the greatest losses to the usefulness of a minister that (as sometimes happens) he is not a musician; but the misfortune is still deeper and more pitiful if, with the absence of the artistic gift, there is the presence and possession, as sometimes happens, of a prejudice against musical art altogether, that renders him pettish under a suggestion of help. Once a large congregation witnessed an unseemly display of temper on the part of one of the most celebrated orators in our land. He prided himself upon his dramatic power in the rendering of hymns in the pulpit, and on this occasion he gave out, "Jesus, lover of my soul," in his service. But, as he read along, he delivered the seventh and eighth lines of the verse before the fifth and sixth; so he found himself blank up against nonsense and a semicolon at the climax. He grew scarlet with anger, and almost pouted as he turned from the pulpit to the choir. The audience saw his rapid protest as he whispered to the pastor in charge, and it is not too much to say that the service received an uncomfortable interruption. Now, the trouble was that the hymnal he had read from had given the poetry correctly enough, but when it was set to the usual tune, "Martyn," it was thought best to double back the lines in the music for the repetition of the strain. The compiler of the book committed an intolerable folly in not giving the first verse outside of the tune in its place at the head of the hymn. And so the excited speaker, entirely ignorant of such technical things, had no chance even to recognize his mistake.

THE LANGUAGE OF THE RED INDIANS.

One singular fact is the infinite diversity of language. Not only every tribe, but every band, of which there are sometimes fifty in a single tribe, has its own dialect or jargon, perfectly unintelligible to all who do not belong to the band. In all times the Indians have disdained to learn even a few words of an enemy's language. Stranger yet, the Cheyennes and Arapahoes for three-quarters of a century have been firm friends, camping and hunting together and making war upon the same enemies at the same time. The children constantly roan and play together in the common camp. Yet not one in ten of either tribe can hold the most ordinary conversation in the language of the other. Unable to speak each other's language, the Indians of the west have constructed a wonderful sign language by which they hold intercourse. Gestures, signs, are more or less natural to every one. Among the plain Indians alone have they reached their most wonderful development. So complicated and elaborate is the sign language, consisting of countless gestures and movements, the slightest variation in which marks wide differences in the meaning, that only a few Indians in a tribe are complete masters of it, and the masses can only use it slightly. The signs do not indicate letters, nor words, as with the deaf and dumb, but ideas. There is one sign to indicate hunger, another for "stop talking," another for summer, and so on infinitely. Yet an expert sign talker will either make or interpret a long speech, which consists of an infinite number of signs, following each other with lightning-like rapidity. Two strange Indians will meet on a horseback, each unable to understand a spoken word of the other, and while holding the reins with the left hand, will converse for hours with their right, telling stories or relating their experiences without a single misunderstanding.

Useful Hints and Recipes.

POTATO SALAD (FRENCH STYLE).—Cut a dozen of cold boiled potatoes into slices from a quarter to half an inch thick. Put these in a salad bowl with four tablespoonsful of good vinegar, six tablespoonsful of Lucca cream oil, one tablespoonful of chopped parsley, with pepper and salt to taste. Stir well together till all is thoroughly mixed, and set aside for three hours.

RICH WAFFLES.—Take three teaspoonfuls of sugar, three tablespoonfuls of butter, six eggs, one quart of milk, and one and a half pounds of Hecker's self-raising griddle cake flour. Flavor to taste. In preparing the recipe, mix the sugar and butter together first, then add the eggs and milk, and, after mixing these thoroughly, add the griddle-cake flour. Bake immediately.

PARINA JELLY.—Boil three pints of milk and while boiling sprinkle in slowly one quarter of a pound or four large tablespoonfuls of Hecker's farina. Continue the boiling for about three quarters of an hour. When done turn it into a jelly mold and place it on the ice or in cold water to stiffen. It makes a beautiful ornament when turned out for the table, and may be eaten with sauce most pleasing to the taste, or with pulverized sugar and cream.

TO PREPARE BEEF SUET.—Select that which is firmest, and having shredded it and removed all the fiber and skin, put it into a saucepan and cover it with boiling water. Place the saucepan near the fire, and when the meat has melted strain it into another vessel of water, which should be boiling hot. When quite cold pierce the suet with a fork or skewer. This operation is necessary in order that the water which has been absorbed may escape. After drying it thoroughly, fold it in white paper, put it in a linen bag, and keep in a dry, cool place.

Youth's Department.

EVENING PRAYER.

Now the day is over,
Night is drawing nigh,
Shadows of the evening
Steal across the sky.

Now the darkness gathers,
Stars begin to peep,
Birds, and beasts, and flowers,
Soon will be asleep.

Jesus, give the weary
Calm and sweet repose,
With Thy tender blessing
May our eyelids close.

Through the long night watches
May Thine angels spread
Their white wings above me,
Watching round my bed.

When the morning wakens,
Then may I arise
Pure and fresh and sinless
In Thy Holy Eyes.

Glory to the Father,
Glory to the Son,
And to Thee, blest Spirit,
Whilst all ages run. Amen.

A STAR-HOLE IN THE SKY.

Two faces at a window, and a black, black sky above.

One was a face of delicate fairness; the other was round and ruddy with health, plump as a full moon. Mabel Lee owned the first, and her brother Eddie owned the second. Mabel was ten and Eddie eleven.

"No star-hole in the sky to-night, Mabel. Black, black everywhere."

"Yes, I see one, Eddie."

"Where?"

"Over that chimney."

Yes, just above the top of a neighbor's chimney that the night was fast swallowing up, Eddie saw a star. It looked like a little spark that had flown out of the neighbor's chimney.

"Ah, Mabel, you find a star-hole in every sky!" said Eddie. "If none were there, I believe you would prick one with the point of a pin."

Mabel laughed and turned away from the window, leaning on her stout little companion's arm. As she turned, one could then have seen the little girl was pitifully lame. But Eddie supported her, tenderly holding her up. It was a touching sight to see the weaker leaning on the stronger, and the stronger gently bearing the weaker up.

Mabel was indeed famous for finding star holes in the sky. As she went away from the window she said to herself:

"If I were not lame, Eddie might not be so good, and take such good care of me."

The next night after her discovery of the star near the chimney she was going home with Eddie. She was not feeling very happy, for a little fellow, Timmy Thomas, had made fun of her walking. Mabel kept it all to herself, and did not tell Eddie. She was now so sorry that she was lame, and there were big tears in her blue eyes, but she did not let Eddie see them.

Suddenly the tears were startled away, for Mabel and Eddie heard a loud scream.

"O, help me—do! do! O, help me—do!"

"Somebody is in the water—fallen from the wharf!" cried Eddie. "Come this way, Mabel."

As he spoke, he led Mabel through a big gate that was open into a large wood-yard. This yard opened down to a wharf, and in the water, clinging to a pier, was Timmy Thomas! After leaving Mabel and Eddie, he had thought it would be good fun to run from one wharf to the other, up to the wood-yard wharf, but he had missed his footing, slipped and fallen down—down in the water. What a pitiful, beseeching face he turned up to them!

"Quick, quick!" he cried. "O, get some one to help me, quick!"

"Hold on there, Timmy! Grip fast and grip firm!" called Eddie. "I will soon have somebody here."

Off ran Eddie, saying to Mabel:

"Now, you stay here till I come back;" and, because Mabel was lame, she was obliged to stay behind.

How she wished she was strong! Wouldn't she run away for help!

"But then I can keep him company, and that will do some good," she thought, looking down at the unfortunate boy in the water.

"Poor Timmy!"

"Mabel," he cried, piteously, "won't Eddie bring somebody soon? This pier is slippery, and I can't cling good; and I am afraid I can't hold on long."

What could Mabel do?

She turned about and looked through an open door into a shed on the wharf. Was that a rope she saw on the ground? She limped into the shed, and there, indeed, was a rope at one side. And it was knotted.

"Perhaps Timmy could cling to this," she thought.

She took it back to the edge of the wharf, wound one end of it two or three times around the pier to keep it from slipping, and then threw the knotted end into the water. How Timmy did cling to that knotted end!

"I can hold on to this," he said.

"Can you?" asked Mabel, "I am glad."

There she was above, holding on to her end, and below was Timmy, clinging to the rope.

Eddie came back very soon, followed by a man quite strong enough to rescue Timmy.

"Ho, ho!" he said. "What have we down here? A fish on the end of this line? Can you hold tight if I pull you up?"

"I think I can," said Timmy. "The knot helps."

"Well, hold on! Up, up she comes—there!"

And Timmy was landed on the wharf as neatly as any fish ever pulled out of the dock.

"Look out next time, sonny," said Mr. Gray. "If it had not been for this little girl, you might have been down where the fishes are, and for good, too."

Then Timmy turned to Mabel.

"Oh, Mabel," he said, "I am sorry I made fun of you."

But Mabel said that was all settled, and she walked away, leaning on Eddie, and saying to herself:

"There, if I had been able to run like other folks, I shouldn't have stayed with Timmy, and couldn't have helped him."

So she found another star-hole in the black sky.—*Canada Presbyterian.*

MADRID.

It is a mere modern capital, not unlike Munich, but still more like Washington: wide, dusty avenues planted with trees which give no shade; immense public buildings of more pretension than merit; handsome side by side with the smallest and shabbiest; great gaps of vacant ground covered with rubbish; tasteless monuments, extortionate looking shops, pretty little public gardens and squares; the most miserable of street carriages, horses, and drivers; no life in the extremities, but always an idle, miscellaneous crowd at the center, the Puerta del Sol. No European town can be so destitute of physiognomy as an American one, and Madrid has some peculiar features and a certain grand air of its own, but flattened and indistinct like the die on the old Spanish "levies" and "fips" which were in circulation with us a quarter of a century ago. The cloak is universally worn by men of all ranks, with great variety as to lining, the favorite colors being the national ones, deep yellow and bright red; the garment is thrown over the shoulder in such a manner as to show a stripe of each. The dandies, polios as they are called, wear velvet collars of dark blue, green, brown, or black, to match the cloak, for all these shades are in favor in Madrid; sometimes lined with light-colored silk or satin, pale blue being much approved. This excessive elegance is kept for the evening and dress clothes. Great study is bestowed on giving the cloaks graceful folds as they fall over the left shoulder, leaving the right hand free beneath to offer to a friend or to hold a cigarita. The mantilla is often seen, but much less frequently than at Burgos, and chiefly among the middle and lower classes. Some of the officers have a beautiful uniform, light blue with white facings heavily braided with silver, and there are few street scenes in which they do not appear. Another figure of the plazas of Madrid is the crone, in a dark dress and bright handkerchief, selling water, which she carries in a large ivory-white jar of Oriental form; glasses and long sticks of coarse white sugar, called *azucarillos*, are ranged in the sockets of a curious brass stand surmounted by round brass balls about the size of oranges, the whole apparatus glittering with cleanliness. The wet-nurses of rich people wear a gorgeous costume: a skirt of red, purple, or any brilliant color, striped above the hem with black and gold, or some other strong contrast, and a fringed neckerchief, usually black or white. Their little nurslings are more often in white, but sometimes cluster

round their knees in rose-color or blue, like a bunch of buds. The boys who have got beyond petticoat government march about solemnly, clad in dark velvets and broad Vandyke collars, in charge of a black-robed priest. Most Spanish children are handsome and sturdy, with rich, ruddy complexions, and a physical vigor which is seen in their dense black hair, eyebrows, and eyelashes, and in their full crimson lips.—*July Atlantic.*

VALUE OF OLD DOCUMENTS.

A strict Mohammedan never destroys a scrap of paper on which there is writing until he has ascertained whether the name of God is on it. A good business-man is equally cautious about destroying any voucher or memorandum relating to his pecuniary affairs. A great library, according to Mr. Winzor, the librarian of Harvard College, should preserve every book and pamphlet printed. The worthless tract of to-day may prove invaluable to the historian writing in the year 2000. Two hundred years after the execution of the great Marquis of Montrose, the account-books kept by his agent were discovered. From these the biographer of the Marquis drew much of the history of his hero's early life.

Old play-bills, letters, and college charges for breakfasts furnished students, are not usually thought worth preserving. Yet even these "trifles light as air" once helped a man to a seat in the House of Lords. In support of his claim to be acknowledged as a peer of England, it became necessary to establish the exact date when a certain actress played at the Royal Theatre of Edinburgh. As more than sixty years had elapsed since the event, the proof seemed difficult. Suddenly, one of the claimant's lawyers remembered that the Advocate's Library of Edinburgh preserved the pay-bills of the Theatre Royal. They were found bound up in chronological order, and on being searched, furnished evidence as to the precise date. It was also necessary to prove where a certain deceased clergyman had resided, sixty years before, during a period bounded by two dates. The minister had corresponded with an intimate friend, who also was dead. But in his son's library there were found old letters written by the minister to the father. They bore the post-mark of a village in the west of England, and the dates on which they were posted. It was known that the minister, during the period, had taken his Master's degree at Oxford, and it was supposed that he had resided there for several months. Search being made for the old battelling-books of the college, they were found in the cellar. In them were discovered entries of tea, coffee, rolls and butter, chops and steaks—technically called "battels,"—supplied to him from day to day, with the exact date and charge against each item. The evidence furnished by these old play-bills, old letters and old account books helped the claimant to obtain his peerage.

Every lawyer in large practice knows that no novelist invents anything more improbable than the facts of life. He also knows that a scrap of writing, such as an old letter, or an ancient memorandum, may become an important link in the chain of evidence.—*Youth's Companion.*

CHINESE BABIES.

In Middle China we often see an ingenious arrangement of bamboo, combining table and chair, which may or may not be on tiny wheels. Babies who are strong enough to sit are placed in such a chair, with some toy dangling over the table to amuse them. For smaller babies, we find in most Chinese families a large grain basket, made of bamboo wicker-work, more than half filled with straw or chaff, which is covered with wadded cloth or quilt. This is Johnnie's cradle, in which he spends the greater part of his infantile life. The mother or nurse rocks the baby by shaking the basket to and fro with her hands or by pushing it with her knee, while her hands are engaged in weaving mats or in sewing.

Such rocking does not appear very comfortable, but it is by no means the least of the discomforts which Chinese babies have to suffer. When Johnnie is a day or two old, his head is cauterized with red-hot iron, the size of a twenty-five cent piece. They inflict this burn in the foolish belief that by so-doing evil will be averted, and bad humors will be drawn out of the body.

When a month old, Johnnie is usually bathed for the first time, and his head is shaved. This being an important event in his life, a great feast is prepared to

which relatives and friends are invited. In the case of girls, no such feast is even thought of, because daughters are not looked upon as members of the family, and are therefore not appreciated or wanted. With sons, it is different: every Chinese mother wants a son. You will ask, why do they want boys and not girls? Well, the boys keep up the family name; and parents, believing that when they die their sons will be able to supply them with food and with whatever else they might need in the spirit world, naturally love to own a son. And, to insure Johnnie's life, they fasten a silver chain round his neck, which charm is to be worn day and night until he is of age.

If an only son, he is dressed like a little girl to prevent sickness. They also pierce his left ear and put on earrings. All this is done to deceive evil spirits, which, strangely enough, they imagine to be hovering about everywhere, and that they invariably pass by the left of a person. So they give their son the appearance of a girl, and, as spirits do not care for girls, they pass their precious boy unmolested and unharmed.—*Little Helpers.*

THE LITTLE MEN IN GREEN.

They were shut up below, in a dungeon of snow,
A million and one little grasses—
But the sunshine so bold, with its glances of gold,
Made a million and one shining pas es,
And he opened the way ere the first April day,
For the sake of the little green grasses.

And they kept forth at night, with a footstep so light
That never a soul could have heard them,
And they climbed up the hills, and they followed the rills,
And they peeped in the little pools' faces,
And they danced on the ground with never a sound,
In a million and one dreary places.

And they wandered away by night and by day—
The gay little, green little grasses—
Through the forest they went, and they set their green tent
By valley and hilltop together.
And their fingers so small—they snapped did they all,
In the face of the wind and the weather.

And they grew—did they all—till now they're so tall
They can dance with the clover and daisy,
And they grew and they grew till now it is true
The thing that is coming to pass is,
The world, here below, belongs, as we know,
Balance to the little green grasses.

EXERCISE.

The old Romans, who conquered eighty-six foreign nations, had recognized the secret of success when they called their armies *exercitus*—bodies of drilled or exercised men. Exercise overcomes all difficulties, and if the power of its influence has limits, they have never been ascertained. It ensures every victory; practice, i. e., exercise and experience, would enable a hundred veterans to beat a thousand recruits, even if the recruits were better armed. A brigade of ordinary riflemen would have no chance against a regiment of picked archers, such as were employed in war in the Middle Ages.

During the Middle Ages it was the custom of princes, and even of wealthy burghers, to keep runners, who followed their carriages afoot, while the horses were going at full gallop. Fast runners were in great request, and, if parents wanted to qualify their children for a position of that sort, they began to train them from earliest childhood.

From the city of Puebla in Mexico, a sandy country-road leads across the hills to the valley of Amozac. Early in the morning that road is crowded with Indian hucksters, who carry heavy baskets on their backs. They often come from a distance of ten or twelve miles, but make the whole trip at a sharp trot, and without a single stop. Their children trot at their sides, carrying small bundles or bags, and thus learn their trade so gradually that they hardly feel the hardships of it.

It is certainly queer that nowadays a small short-legged dog can easily outrun the tallest man. It has not been always so. An ostrich proves that two legs can go as fast as four. Want of exercise probably accounts for the whole difference. Next to football, the favorite game of the English schoolboys is the play called "Hare and Hounds." In watching their races, I noticed that for one boy who is too short-legged to win, at least twelve are too short-winded. Their lungs give out a long while before their legs do. But that sort of short-windedness can be readily cured by various kinds of exercise, especially by mountain excursions.

Lifting weights is another excellent lung exercise. There is a story of a Gre-

cian Samson, the athlete Milo of Crotona, who, day after day, carried a calf around the arena, and gained in strength as the calf gained in weight, till he could finally carry a steer. We may doubt if the steer was quite full-grown; but there is no doubt that Dr. Winslip, of Boston, Mass., practised with dumb-bells and bagfuls of pig-iron till he was able to lift (though only for a moment) the weight of the heaviest steer on the Texas prairie. It is equally certain that before he began to exercise he was the puniest student of the Medical College. And if a weakly man of modern times could uplift such a weight, why should not a champion of the Grecian arena have been able to carry it for a distance of half a mile? For it cannot be denied that people have become more puny since they began to trust to gun-powder and steam instead of to exercise.

In countries where they still rely on the strength of their limbs, as in Turkey, Hungary and Afghanistan, there are plenty of men earning their bread by common labor who could astonish the so-called athletes of a French circus. A Turkish porter will shoulder a box which the driver of a New York express wagon would hesitate to unload without assistance. During the last Afghan war the native warriors carried cannon to a battery on the top of a hill from where the English soldiers were unable to carry them down again.

The foot-soldiers of the Turkish Janizaries had to drill in full armor, run, wrestle, and even swim, without removing their iron equipments. Such a value did their drillmasters set upon the influence of early training that they would never accept a recruit of more than twelve years of age. These cadets were exercised for years, like the sons of the old Spartans, before they were assigned to actual duty, and the result was that the Janizaries repeatedly beat the armies of all Western Europe combined.

The ancient Greeks managed to train not only their troops, but the whole nation, by offering liberal prizes for proficiency in all kinds of bodily exercise, such as running, leaping, lifting, spear-throwing and wrestling. At a distance of sixty yards their spearmen could hit a target with unfailing certainty.—*Companion.*

WHY THE SNOWDROP GETS UP SO EARLY.

All the flowers are still fast asleep. The buds on the trees and bushes have their winter coats on yet; some of them have even their little fur tippets. The mountains are covered with snow, and early in the morning little frost stars sparkle on the dry blades of grass. But in the garden the snowdrop is the early riser among the flowers, the very first one that shows its tiny face above the snow. It tell us that spring is coming, and looks so neat and pretty in its green frock and snow-white overskirt—just like a little maid on a holiday.

But how does the snowdrop contrive to be the early riser? I will let you into the secret, for I know that you would like to be an early riser, too.

In the autumn, when all the flowers went to bed; snowdrop put everything in order for the morning. The white bulb deep under the ground is her little bedroom. The fine, soft coverings of the bulb are her bed-clothes, and in them she sleeps snugly. Here in her little room snowdrop has laid everything in order that she wants to put on when she gets up early in the spring. There the stem has already begun to grow. The two green leaves lie cozily in a winter case of silken, soft skin. On the end of the short stem is the little flower, with its three white outer leaves, and three yellow-green inner leaves, and its six golden stamens. All is enveloped in the fine case as in a clock. The parts of the flower are still very small, particularly the stem, but they are all ready, waiting for spring. In spring they will only need to stretch themselves, to shoot up, to unfold themselves, and the flower will be perfect.

In the summer-time snowdrop even prepared her breakfast. In the thick skin of the bulb she gathered all kinds of food to feed the stem, leaves and flowers in the early spring-time.

During the long winter little snowdrop sleeps as soundly as her companions. But when the snow begins to thaw, she wakes up, finds everything in order for her early rising, eats a little breakfast quickly, and then comes out of the earth bright and fresh, long before the other flowers have opened their eyes.

From this you may learn, little one, that whoever will be an early riser must lay everything in order the night before, so as to find all ready early in the morning. Then you will be the first-dawn stars—unless you go to sleep again after you have been called.—*Christian Intelligencer.*

THE MESSENGER.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JULY 16, 1884.

THE BELFAST MEETING.

We have received from some kind but unknown hand five numbers of the *Northern Whig*, published at Belfast, Ireland, from June 24th to 28th, inclusive. The *Northern Whig* is a paper as large as the *London Times* and contains full accounts of the Alliance which has just concluded its sessions in Belfast. The reports given cover whole pages of the paper and would make a large volume. We cannot pretend to give even a summary of the proceedings at this late hour, nor can we promise to furnish anything like copious extracts in future owing to our want of room. We hope, however, that some of our delegates will give our readers some general account of the meeting in its bearings upon the interest of Christianity.

It seems now to be a settled fact that the Alliance will be kept up with prospects of increased usefulness. The apprehensions that it would fall to pieces by reason of internal difficulties have been dispelled. Such breakers as the admission of the Cumberland Presbyterians, the formulating of a Consensus, which some feared because it would supersede the old confessions, and others opposed because it would not do so, have been safely passed and the Alliance is out on a clear sea with nothing but fair sailing before it. The original idea of making the meetings consultative, rather than legislative, seems now to have been determined upon. There will be no effort to interfere with the internal creed, order or external relation of the Churches. The main object will be to consider the general interests of the Reformed Churches; to discuss the best way of meeting difficulties and issues raised by the march of science; to review phases of doctrine and worship in which more elasticity is desired; to compare methods of church work, and present an unbroken front in the cause of missions.

The papers read and the discussions to which they gave rise were very able and instructive. Within proper limits there have been great differences of opinion among the delegates upon important subjects, yet this latitude has not ruled any one out of the pale of orthodoxy. The efforts of any man to hold every body else down to his views in matters where freedom should be allowed, met with very little favor. The debates were manly, with no fear that the truth would suffer by ventilation. The enthusiasm was great, and applause was a very common thing when a good point was made.

Outside of the Convention the members had a good time. They were taken on excursions and dined to their heart's content.

It is not only men but money that is required to carry on our missionary operations. A communication by Rev. F. Fox, to which we call attention, tells a sad tale of self-sacrifice on the part of an able and devoted minister, who has worked with very little support, and the case is not a solitary one. The complaint that our pioneers have not promptly received even the little that has been promised to them is just. In times past there has been a criminal neglect of these men, growing in part out of the ignorance of the people in regard to the need. Things are getting better now. Our ministers have brought the subject before their congregations, and the Board has been more able to pay the salaries quarterly, although the expenditures for new missions have been increasing. But there is still a great difficulty in doing this. The Board is sometimes asked to make the bricks when no straw is furnished, and it would be well if those interested in the spread of the Gospel would relieve them of their embarrassment. Often it has been necessary to borrow money out of banks, and this ought to be allowed with the caution likely to be observed, rather than let the missionaries wait for their dues; but it would be far better if the money were sent in so as to meet all de-

mands. This could be done if every minister would do something in his own congregation.

THE POLITICAL CAMPAIGN.

The National Democratic Convention met in Chicago on the 8th inst., and after a stormy time equaled only by that of the Republicans in the same city last month, nominated Grover Cleveland of New York for President, and Thomas A. Hendricks of Indiana for Vice-President.

The candidates of both parties are now in the field. They all came up through much opposition on the part of men within their respective political families, and even if there should be no bolting but a general acquiescence, the campaign bids fair to be an exciting one in which personalities and abuses will come into play. Already the mud-mills seem to be running on full time. In ancient Rome the aspirants for public trusts, were obliged to wear the white toga as a sign of their purity, and that was well enough; but such garments are easily soiled, and the candidacy of any man now-a-days seems to be the signal for efforts to cover him with dirt. Men whose lives have been blameless and whose political record has been free from reproach, need only be brought forward for office, in order to have a calcium light thrown upon them which will reveal every defect. And what is more, a diabolical ingenuity will be resorted to to make men appear worse than they really are. This has had the effect of keeping many from taking interest in political contests. We doubt, however, whether this is right, inasmuch as it relegates the interests of the state to those who should be the last to control them. Every man has a right to his opinion, and ought to vote, even if he does not work for the success of the men and principles he thinks best. But every Christian should do his part in guarding against the mere partisan rancor which is likely to prevail during exciting times like those just before us.

WOMEN TO THE FRONT.

An effort is being made by the women of Colorado to raise a sufficient sum of money to endow a chair in the Denver University, to be occupied by a woman. It will probably be a chair of *Belles-Lettres*. This is the institution to which Dr. Bishop Warren gave one hundred thousand dollars on the condition that an ample site for the building is secured and one professorship endowed by others. The terms are likely to be complied with. One site worth thirty thousand dollars has already been offered gratuitously, and the question of acceptance is under consideration. By the way, we have seen it stated that girls are to be admitted to Dickinson College at Carlisle, on the same terms as boys, and that the reported success of the co-education of the two sexes in the West has induced the trustees of Dickinson to take this step. The entire movement is yet an experiment.

It is stated that Dr. W. Hays Ward, editor of the *Independent* is to start for Asia in September as the leader of an archaeological expedition to Babylon. Mrs. Catherine Lorillard Wolfe of New York has offered to pay all the expenses of the party. We do not know who Dr. Ward's three associates will be, but no more competent man could be sent than the Doctor himself.

The interesting appeal which comes from Japan, reached us too late for the usual place given to such communications. It will be found on this page, and we hope it will not be overlooked.

FOR CHAPEL IN JAPAN.

The following pledges of \$10 each for the chapel in Japan have been sent to us during the week: Missionary Society of St. Peter's Reformed church, Mt. Pleasant, Westmoreland Co. Pa.; Paradise Reformed Sunday-school; St. Paul's Reformed church, Westminster, Md.; Missionary Society of Zion's church, Allentown—a second contribution from this congregation. Rev. J. W. Pontius pledges the four Sunday-schools in his charge for \$10 each.

Congress has adjourned without making any provision for the counting of the Electoral vote in case of such complications as arose eight years ago. The hope now is that whichever party is successful in the Presidential election, will have so decided a majority as to take away all doubt as to the result. While the matter was pending in 1876, the nation was like a frame build-

ing with all the pins out, and it stood because no storm beat upon it. Had the people not been taught a great lesson by the civil strife from which they had emerged a few years before we might have had a terrible scene of anarchy. People of common sense throughout the land would feel better if some effectual safeguard had been taken against all future contingencies of that kind; and they hoped that their national representatives would attend to the matter.

General Lewis Perrin, who has devoted thirty years to the study of such subjects, says that so great has been the progress in the instruments of warfare during the last twenty years that the experience of our people in the use of armaments and missiles during our civil strife would now be of little account.

We have often thought that rotation in an office would be a good thing in some respects. If, for instance, every minister in the Church could take his turn in serving upon the various Boards, he would be likely to have his eyes open to the fact that it is easy to complain of inefficiency, but very hard to make matters better. To hear some men talk every difficulty in the way of financial and spiritual success ought to disappear before the wisdom of a Board like mist images before the rising sun. Sometimes men who talk in this way are put in the place of those whom they criticize, and after a few efforts to square the circle, they are glad enough to retire and leave the burden upon the shoulders of others. Possibly, if the experiment of which we speak could be tried universally, it would result not only in a better appreciation of all that our Boards must contend against, but in a more general effort to relieve their embarrassments.

CONCERNING CARE.

The spirit of anxious care is one which works much harm to many a life. It is a wasting and destroying spirit, against which both our Saviour and His Apostles have much to say. How to get rid of care is a question of no small importance. It is the problem which thousands of careworn men and women, thronging the mountains and the seashore at this hour,

It is no easy matter to escape from care. It is pertinacious, persistent, refusing to be shaken off. It clings to us, with a constancy worthy of a better spirit, by day and by night. We fall asleep with care upon our minds; our very dreams show traces of its influence, and when we awake, lo! there sits care beside us, glaring upon us and saluting us with a grim "Good morning." We go away from home, for a day, a week, a month, to escape from its domineering presence. But presently we return to our abode and our usual occupation, and the first to welcome us back is care, ready to shake hands, and insisting upon living on the old terms. Nay, for the most part, care refuses to be left behind; nothing will serve him but to go along. "Gloomy care," says the Latin poet, "sails with the sailor in his ship and sits behind the rider on his horse."

It is true there is, in a measure, such a thing as fleeing away from care, forgetting it, casting it off. It is a sort of gift; some have it in larger measure than others. You will see one man or woman, living in the midst of heavy cares, happily able to shake them off for the moment, and, for a while, to be light hearted and happy. You will see another, unhappily incapable of doing this, going about carrying his heavy load of care always with him; always careworn in face, and fretted and worried in spirit. But, whoever may be able to do this and whoever may not, it is only imperfectly and for a moment, as it were, that men of themselves can ever do it at all. As for the actual conquest and casting out of this spirit, and the living in a state of permanent exemption from its injurious influence, that is a different matter, not so easily accomplished.

There is only one effectual remedy. Evidently some one must care. We cannot cast care off without casting it on. A man says, of certain household affairs: "I never trouble myself about these things; my wife takes care of all that." Or he says: "I have a faithful servant who relieves me of all necessity of caring for these matters." The burden that is taken from one set of shoulders is placed on another. Not for nothing is freedom from care to be had. Always some one must care, that others may go free from care.

And this brings us to God, and to the old Scriptural doctrine of casting our care

on the Lord. "Casting all your care upon Him; for He careth for you." The words are plain and trite, but the doctrine is high and deep. The lesson of casting our care upon God is a difficult lesson, which we are slow to learn, and which all of us ought at least to be learning day by day. It never will go well with us until we have acquired this high art. Trust in God is our refuge against the consuming and destroying power of care. Confidence in Him will cast out this spirit, and nothing else will. It is the sole and all-sufficient medicine against the disease of a care-taking and fretting disposition.

Go forth to the mountains and rest; may care be far from thee there; go breathe the salt sea air; may it bring brightness and color to thy careworn face, and refreshment to thy careworn soul. Happy thou, if thou shalt thus gain a week or a month of respite from care. But know that thou shalt never gain that habitual freedom from care, thou shalt never enjoy that high and sacred carelessness which is the proper inheritance of God's children, till thou hast learned the difficult art of casting thy care on God. God is our Refuge and Strength. He is Mountain and Seashore to His people. He is to His tired children "as the shadow of a great rock in a weary land." J. S. K.

Communications.

FOREIGN MISSIONS.

An Appeal.

Dear Ladies!—Every mail steamer which comes from America brings us word from friends of Foreign Missions in our Church, of new Societies formed—Children's and Ladies' Missionary Societies, all working in the interest of the Japan Mission. We are delighted and thankful for the growth of interest in our Church in the homeland, and are sure that by God's blessing your efforts shall not be in vain.

Our hearts are all centered upon, and we are heartily wishing and earnestly praying that, in the near future, we may have a flourishing girls' school here in Tsukiji, such as the other Missions have. The Japanese are beginning to look upon Tsukiji as the Foreign Educational quarter of the city, just as in several other quarters there are other peculiar attractions. The Methodists, Episcopalians and Presbyterians have each their girls' school, and it is refreshing to see the change wrought in these young Japanese girls, who are to become the wives and mothers of Japan, by the influence of their Christian teachers. They become thoroughly educated in a course of study adapted to their wants, and it is interesting to see them wake up from their heathen lethargy to find themselves upon a higher plane of intellectual and spiritual life, where it is our desire to place them; and then how willing and eager they are to impart the same truths to others who have not had the same opportunity as themselves. They become very valuable assistants to these Missions in various departments of work, having the gift of their own language, and that clear insight into the peculiar life and inclinations of the Japanese which requires many years for the foreign teacher to acquire.

We trust that our school at Nihon Bashi, which is a day-school held in a Japanese school-house, is the nucleus for such an institution as we desire in Tsukiji. We would like it in Tsukiji, because the other schools are here, because there is an educational attraction in Tsukiji, because we would like to get the girls away from Japanese life and influence as much as possible, and because we cannot hold property outside of the foreign concession, unless it be in the name of a Japanese. We would like a building to compare favorably with those of the other Missions; outside appearances have considerable attraction for the Japanese, as they have at home in helping a student in the choice of a school. As a rule, long established institutions are preferred, and, if we cannot compare in other attractions, we can scarcely hope to succeed. The Japanese have learned to know what properly belongs to a school, and they expect them in a school.

We must have also two competent Christian lady teachers, to live in the school with the girls, to care for them, love them, and train them.

My dear ladies, your privilege is a great and glorious one. Think of being the means of educating many of the wives and mothers of Japan in our holy Christian faith, and of elevating them from a heathen life to a level with our own. We can have no higher aim in life than to elevate our sisters in Japan whose life and opportunities are so sadly inferior to our own. We, to whom you entrust this work, shall be most cautious and careful in the management of it, and shall labor with all the strength God gives us to bring about the grand result we all so much desire and pray for. A school of this kind once established, other avenues of usefulness will be open to you, among which most important and valuable is the support of promising girls unable to support themselves, which may be assumed by individuals, Sunday schools, children's missionary societies, or otherwise.

A young lady, a devoted member of our church, and a devoted friend of foreign missions, speaking of the work being accomplished by the Children's Missionary Society of another denomination, says: "The girls are educating a girl in Syria—I do wish that in our church we could have similar organizations; it is so hard to work in these little separate independent, disconnected channels; may they soon swell into a broad stream of missionary life." That is what we all desire I am sure. All the schools here have girls supported in this way.

Now, my dear ladies, I want to ask if you will kindly send me a few materials suitable for making up little articles by my class of girls in fancy work, which they are very fond of making. Wools, threads, cords, braids, or other materials, that you may think proper. Also, will you kindly send me a few designs by which I can teach them. We cannot get those little things here, and being from home so long our own stores of designs are soon exhausted. I shall be very much obliged to you if you will favor me with a few of these articles. I take opportunity here to again express our gratification and thanks to the ladies of the Mission Church at York, Pa., and of Dr. Kremer's Church, Lebanon, Pa., for quilts sent us, and desire to assure them of our loving remembrance. Mr. and Mrs. Moore are both busy studying the language and getting on nicely. We are all very well; our little boys, Ambrose and Rudolph Brainerd, join us in much love to you all.

Yours very affectionately,

H. L. GRING.

28 Tsukiji, Tokio, Japan.

The above letter was read to the Board of Commissioners for Foreign Missions, at its recent meeting, and the following resolution was adopted:—

Resolved, That any lady members of our church who may desire to engage in the Foreign Mission work, be directed to enter into a correspondence in reference to the matter with our Secretary, Rev. Dr. T. S. Johnston, Lebanon, Pa., who will give the desired information, and present their applications to the Executive Committee at its next meeting, September 9, 1884, in Harrisburg, Pa. THOS. S. JOHNSTON, Secretary.

A PASTORAL LETTER

From the Tokio Classis to the Consistories and Members under her Care.

The Tokio Classis to the Consistories and members under our spiritual oversight and care: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. It seemed good to the Classis, to whom has been entrusted your spiritual oversight and guidance, in the name of our common Lord to address to you this pastoral letter, setting forth: First.—The mutual relation and obligations of this Classis, and Consistories and Members. Second.—The normal relation of the individual members to the congregation. Third.—The solemn call to redouble our diligence in the cause of Christian benevolence, and especially in the growing cause of Foreign and Domestic Missions.

I. The relation which exists between the Classis, and the consistories and congregations of the church, is a most interesting and vital one. The Classis is bound in the fear of God to take cognizance of whatever concerns the welfare of the congregations committed to our care. We are, therefore, under solemn obligations to the Great Head of the Church to see to it that, in all cases, as far as in us lies, we take such action as is calculated best to promote all the interests of all the charges and congregations within our bounds.

And it cannot be otherwise than that this responsible charge of the Classis must necessarily carry with it the corresponding duty of the consistories and congregations to receive its action in good faith and confidence, and to submit themselves cheerfully to its decisions. And, dear brethren, it is in view of these mutual obligations and responsibilities, that the Classis has seen fit, under the guidance of our common Lord, and in accordance with the directions of Synod, so to form the several pastoral charges within our bounds that, in accordance with the Word of God, the "strong shall support the weak," and that each charge may be conveniently arranged for both pastor and people; and that all may be as near as possible equally able properly to support their several pastors, without overburdening any.

And now we ask you, in the name of Christ, and in the interest of Christian charity and right, cheerfully to acquiesce in this action; and thus prevent any damaging delay in supplying the charges now vacant among us; for this is your solemn duty, as so beautifully and forcibly expressed by St. Paul, where he says, "Obey them that have the rule over you, and submit yourselves to them; for they watch for your souls, as they that shall give account, that they may do this with joy and not with grief; for that were unprofitable for you."

II. It is the Christian's comfort to know that he belongs to his "faithful Saviour Jesus Christ, with body and soul, both in life and death," and therefore it is very desirable that every member of the church, which is the body of Christ, should understand his true relation to the congregation in which he dwells as well as in life.

At our last annual meeting the question arose as to where the death of a person is to be recorded who communed steadily in one place with expectation of being buried at another place where a "burial right" has been kept up by certain annual contributions, as is the case in many instances, and the real membership somewhat undetermined.

We examined into the matter and find the following state of affairs: 1. Many congregations in their rules and regulations do not make any distinction between a "burial right" with the use of the church, and the right of membership; giving, for example, the rights and privileges of membership to any confirmed person who annually contributes a certain definite amount, so that we find many persons who enjoy the full right of membership in two or three different congregations at the same time.

2. Such annual contributors are regarded as members of the congregation, no matter where they commune; and if they die after an absence of five or ten years, the congregation in whose house the funeral is to be held, and in whose graveyard the interment is to be made, expects that their own minister should be asked to preach the funeral sermon; and in some instances this is the fixed rule. 3. The greatest difficulty is found in determining the membership of persons who commune at one place and hold a "burial right" at another, and have never been dismissed from the congregation where they were confirmed. Whilst the constitution makes provision for the transfer of membership by certificate, it must nevertheless be acknowledged that many persons have actually become members of congregations to which they were never dismissed. We believe, therefore, that the spirit of the constitution is that any person, not under discipline, having passed from one congregation to another in an informal way brought to account for an irregular procedure, must be regarded as a communicant member of that congregation with which he stands identified.

4. The record of the death of any person should be made in the congregation where the person was a communicant member at the time of death, and should be reported to Class by that pastor only. If the interment and the funeral services are held in the bosom of another congregation the name may be entered on a single burial record, but not as a deceased member of that congregation; and common Christian courtesy would dictate that the pastor of said person should have charge of the solemn services. A minister who wishes to hold a funeral service in another church should neglect to consult with, or, at least, inform the pastor of such church before entering it for such purpose. Should any minister who is not the pastor of the deceased person, for any reason whatever, officiate, it would be proper for him to make an entry in his private record, but not report the death to Class. That devolves upon the pastor whether he himself officiates at the funeral or not.

5. In order to avoid misunderstanding as far as possible it is resolved that when a consistory neglects to bring any member of the congregation to account for absenting himself from the holy communion for a period of two years, and to record the action in its minutes; it shall not be deemed an irregularity for another congregation to receive such person on renewed profession of faith. Information of such reception should, however, be given to the congregation in which he formerly was a member, as early as possible.

6. We would enjoin upon all our people the strict observance of the 139th Article of the Constitution, which is as follows: "Members of the Church removing from the bounds of one congregation to those of another, shall obtain a certificate of membership and dismission, and connect themselves at the earliest opportunity with the congregation to whose bounds they have removed, and it shall be the duty of the consistory to which they thus make application, to receive them, unless they have good grounds to believe that the applicant is unworthy of Christian fellowship, in which case they shall return the certificate to the congregation from which it has been obtained, accompanying it with a specific statement of their objections to the Christian character of the individual and the grounds of these objections, so that a proper investigation may be instituted. Such certificate shall in no case be valid if it be more than a year old, except where there has been no opportunity of presenting it to the consistory. The connection of a dismissed member with the congregation dismissing him does not cease until he is received into connection by another."

III.

We feel the importance of a redoubling of our diligence in the cause of Christian benevolence, and especially in the growing cause of missions. Christian benevolence is one of the highest forms in which we can express our love to God and our fellow-men. "Without works our faith is dead." Our works can have but the double aim of the glory of God, in the alleviation of human misery, and the salvation of men. And it is for this reason that our Saviour has declared that when He will appear as our Judge He will reward us according to our deeds, saying, "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."

We must ever remember that almsgiving is just as much a part of our worship as singing and prayer, and is so forcibly expressed in the answer of a merciful God to Cornelius' prayer, "Thy prayers and thine alms have come up as a memorial before God." And for the same reason the Apostle enjoins it upon the church, saying, "Upon the first day of the week, let every one of you lay by him in store according as God has prospered him."

We, therefore, urge to you all to God in that they yield ready obedience to God in this respect, that they present such thank-offerings with sincerity, not to be seen of men; but with a willing mind; and according to their ability. And in view of the loud and numerous calls, coming to us from so many inviting mission fields, we entreat all our people, earnestly to "pray the Lord of the harvest, to send forth laborers into His harvest;" that they willingly dedicate their sons who may be called of God to labor in the Divine Vineyard; and that they largely increase their contributions to this glorious cause; remembering that "he that soweth sparingly, shall reap also sparingly, and he that soweth bountifully shall reap also bountifully," because "The Lord loveth a cheerful giver."

We are happy to be able to say to our people that progress has been made among us in this good work.

Yes, as a Classis, we have now the honor of being the instrument in the hands of God, in furnishing the means to lay the foundation of our beloved Zion on South American soil.

But this honor was won by the contribution of a single individual. And while we are aware that a few others of the many among us, who are blessed with this world's goods, have made liberal contributions towards the cause of missions during the past year, yet such gifts are too few and far between; while the contributions of our people generally have been far too small to meet the heavy pressing demands made upon our Boards of Missions.

Will not those who are in the possession of this world's goods follow the praiseworthy example of the few who have done so nobly in this good cause, and thus secure to themselves a good degree of honor in the Church of God; and above all, a reward of "an hundredfold" from Him who rewardeth every man for every labor of love.

Beloved brethren, in view of these things, let us devoutly pray the Head of the Church, that He may grant us that self-sacrificing, searching love which only His Spirit can inspire, and by the promptings of which we may be made to abound in the "labors of love." Amen.

The grace of our Lord and Saviour Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

By order of Class,

J. M. HARTZELL, President,
N. Z. SNYDER, Stated Clerk.
South Bethlehem, Pa., May 27, 1884.

AN EXCURSION TO GETTYSBURG.

One of the most pleasant and enjoyable excursions to this memorable and historic locality took place on the 2nd of July, by the Reformed Sunday-school and congregation of Greencastle, Pa., over the Cumberland Valley, Gettysburg and Harrisburg Railroad. The occasion was the twenty-first anniversary of that great battle. About one thousand old soldiers from Connecticut, New York and Pennsylvania had gathered there, to unveil and dedicate monuments and memorial tablets, and hear addresses from eloquent orators who had participated in that battle.

The excursion left Greencastle at 6:30 A. M., under the efficient conduct of Rev. C. Cort, who was in his element all day. A number joined the excursion at Chambersburg and Shippensburg. Among those from Chambersburg were Genl. J. F. Boyd, Supt. of the Cumberland Valley R. R.; Rev. Dr. Lane and family; Mr. Woods, Esq., and family, and many others. The writer joined at Shippensburg, and a more sociable and jolly excursion never passed through fertile agricultural and romantic mountain regions.

The new railroad, lately made—the Gettysburg

and Harrisburg R. R.—now passes down through the very scenes of conflict, over the fields through which Pickett's celebrated charge was made, up to the foot of Little Round Top, a point of terrific strategic importance. Here, in a beautiful grove of oak and hickory, an elegant park has been created for the comfort and convenience of picnic parties. The main pavilion is a fine, large, substantial structure, and will accommodate over a thousand persons. The railroad lands its passengers about five rods from this grand pavilion.

Immediately upon arrival, the excursion party was piloted by a guide to the rear of Little Round Top, to a point near that spot of dreadful carnage, known as "Devil's Den." Here a beautiful marble and granite monument was being unveiled by the 124th Regt. N. Y. Vol. Col. Van Horn Ellis, of the 124th N. Y. Vol. was the gallant officer honored by this monument. A life size statue of the Col.—said to be a striking likeness of the brave hero—was placed upon the top of the granite monument, which stands on or near the spot where he fell. The main address was delivered by Gen. Stewart Woolford of New York, who was full of such eloquence as only such an occasion could inspire. Col. B. H. Schell also made a very valuable speech, in which he imparted much information, new even to many who took part in that battle.

From the summit of Little Round Top the whole battle field can be seen, and on this very spot the writer stood 21 years ago and witnessed the repeated charges on Hancock's gallant division. Strange emotions fill the heart of an old soldier on occasions like these. The landscape scene, reaching from Culp's Hill to Round Top, is now a beautiful, quiet, agricultural region; then, it was a field of blood, covered with charging and retreating lines of infantry soldiers, in deadliest conflict. From the hot, fiery throats of nearly one thousand pieces of artillery there went forth over that extended field deafening showers of shot and shell, followed by an almost supernatural thundering noise. But the actual sight of that battle-scene must forever beggar description.

After the excursionists had enjoyed their dinners on new tables, in shady groves, under the sweet strains of music from several bands, they again assembled in the pavilion. The services were opened by Rev. Cort in a neat, patriotic speech replete with memories, morals and mirth. An earnest prayer was offered by a Presbyterian Rev. from Welsh Run. This was followed by brief speeches; one from a doctor from Welsh Run, also one from the writer, and concluded with a speech from Rev. Dr. M. Kieffer, in which he covered himself with honor. The speech was, indeed, a sparkling diamond, thrilling the audience, and calling forth a round of energetic applause.

Nearly 600 persons composed the excursion; and not one had any other testimony than an unstinted praise. Much of the enjoyment came from the perfect arrangements and execution of them; and for this we were all greatly indebted to Gen. J. F. Boyd, who allowed nothing to escape his notice that might conduce to the comfort of the excursionists.

It is quite refreshing to find so much genuine hospitality, sociability and true Christian kindness as is found in this Christian Superintendent of the Cumberland Valley Railroad. We write this, not in the spirit of flattery, but with a hope that others may be improved by seeing how much good men are appreciated.

Yours respectfully,
J. B. SHONTZ.

MISSIONARY OBSERVATIONS.

Knowledge is power, and the more missionary knowledge we, as a church, have of this subject, the more power we shall have.

A few days ago the Rev. J. Lange passed through New York on his way to his old field of labor in Oregon. He had previously labored successfully in that State for the period of five years, and only retired from the field for a season because of his entire physical inability to go any further. He had travelled much in Oregon, preached and taught school constantly, eating and drinking nothing but what his own hands prepared by the sturdy wood fire. His study, his church, a stable; his bed, a board or God's earth; and, Jacob-like, his pillow, a stone. Is it a wonder that our Herr Gymnasial-Lehrer, in the wilds of Oregon, with such labors and such living, became a confirmed invalid? He was obliged to seek other parts, other board and lodging, and no work, but rest and skilled medical treatment. This he found in the fatherland. A year ago when he passed this way going home, he was a hale, strong, vigorous man, and buried with my fathers. I have worked and denied myself to death."

For a whole year Pastor Lange has been under medical treatment, at great expense also, and now he has returned to America to once more enter upon the same kind of labors that had well-nigh reduced him to ashes. And why? Simply because the churches he has founded in Oregon are in danger of becoming extinct without his pastoral care. Also, because he vowed to the Lord that he would spare his life yet a while, he would devote it to His service only. The Lord has restored His servant's health, and accordingly, he returns to perform his vow unto the Lord. Doubtless the church will honor such heroism, and such fidelity. But if so, let it pay its missionaries more promptly and support them more amply! What a sinful condition of things that is, where a faithful missionary receives four dollars, perhaps, one or two hundred dollars per year, and \$50 from his mission, an annual salary of, perhaps, \$250, all told; but for his appropriation from the Board he has sometimes to wait a half or whole year. Alas! Alas! He that pays quick, pays twice, but he that pays slowly, pays half. This brother has paid his own traveling expenses now twice to America and once back to Germany. He has expended out of his moderate parental heritage now over \$1500 in the interest of Reformed Missions in Oregon, and the end is not yet, unless his brother resigns the cause of Reformed Missions or the church largely enable the Board to sustain such brethren more humbly, by enlarging her missionary contributions, and enabling the Home Board to pay, when due, promptly, the full amount of missionary appropriation.

Bro. Lange relates that in Germany they cannot conceive of the tardiness with which the cause of German missions is pressed, and the cause of German missions is subjected to in all respects. A mission is small, and when worn out in the service, young or old, if not to the poor-house, then he is forced to beg.

Pastor Lange has refused many lucrative calls from Reformed churches in Germany and America. Just think, here is a German scholar, musician, eloquent preacher and thorough Christian, a man of goodly appearance, and a gentleman in an address, a Reformed missionary in the thick wilds of Oregon! And will now the church honor him, bordering on Apollonian martyrdom? But it is not "kind words" that are needed here. The story of the lazy praying farmer may here be to the point. This man, instead of cultivating his acres by hard toil, was often seen standing with folded hands invoking God's blessing on his fields, his praying working neighbor once observing this doleful husbandman's incantations, exclaimed: "Neigh-

bor, do you know what's the matter with your farm, and the reason why you have such bad crops? I'll tell you. You have prayed enough, but now put more manure on your land and your crops will be as good as mine." Wonder, whether in the Reformed and other churches, our missionary fields have been properly manured. Not only pious prayers and oratorical resolutions in behalf of the cause of missions have been spread thick on that ground, but our contributions have been too thin!

Bro. Lange relates that he himself with and for another of our Oregon missionaries has gone out into neighboring orchards, and gathered off the ground the wasing fruits in sacks and carried them on shoulder team home, to maintain the missionary's family. One good brother is forced to it, when his quarterly appropriation fails to come from the East when due, to engage in harvesting for his congregation—to plough or to cord wood. Well, some one might say: If the case is so bad, if the people out there are so bad, let the cause be rather abandoned; and for the reason as a pious (?) Yankee once observed to me, "The Germans will all go to Davis Jones anyhow," let German missions go! But my brother, your forefathers were Germans once, too, yes, real "Dutch." It's well, perhaps, you did not know your great grandfather personally, or you might be ashamed of "the old Dutchman."

He could not speak a word of English, and then he believed in honest work, honest pay of debt and sincere religion. These pioneer Dutchmen could pay their missionary pastors, even in rich Pennsylvania, at that primeval time, very scrupulously, but their Dutch brethren from the Netherlands succored these able and noble Schlaters and their poor and feeble flocks until they have now grown into the goodly flocks as our Pennsylvania Reformed churches to-day represent. No, dear brother, let us furnish the need sary and timely means to our good Board of Missions, that our Langes need not become brewers of wood and drawers of water, and victims of cold and hunger, in the home missionary work of the Reformed Church in the United States. It is not just now for more missionary money Bro. Lange and all our missionaries plead—cry to God and the Church—but regular, prompt, timely pay! Let the missionaries be paid their dues at the end of each quarter, as other Missionary Boards of all other respectable church organizations do, or give up this missionary process at this poor drifting rate. Here I vow, as an experienced missionary, and endorsed by our whole mission board of the Reformed Church in America, that here, at this point, the failure of the prompt payment of our missionary appropriation lies the main cause of much of our missionary failures. Why may pastors and gravediggers be paid their earnings promptly, and only these pioneer heralds—these missionaries must starve and die ere they are paid their hard earned hire? Why? Bro. Lange goes to labor in Oregon once more risking life and staking fortune and all earthly comfort—but his last words to me were, "Bro. Fox, tell the Church East and its Board to remember and comfort me in my labors and trials." Shall it be done? Will it be done? Experience makes wise. Time will tell. F. F.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

OUR OWN CHURCH.

Pennsylvania.
South Easton.—On Sunday evening, July 6th, Rev. G. W. Roth was installed as pastor of the Reformed congregation at South Easton, Pa., by a committee of five, consisting of Revs. N. Z. Snyder, A. B. Koplin and D. Roth. At the request of the chairman of the committee Rev. A. B. Koplin preached the sermon, from Eph. 4:11-13, which was able and interesting, and much appreciated by a crowded church. The other members of the committee attended to the installation. Rev. T. O. Stem, of the East Pennsylvania, and Rev. J. Q. Updegraff, of the Lutheran congregation, also took part in the solemn services. This congregation was formerly served by the Rev. N. Z. Snyder, whose resignation went into effect on July 1st, 1884. As the Lutheran congregation erected a church for themselves in a different locality, they ceded the use of the building known as "Ray's Chapel," in which both congregations formerly worshipped, to the Reformed congregation as long as they do not wish to use it themselves; and the pastor just installed, who comes from the Lower Tintum congregation, entered upon his work with much cheerfulness, and expects to hold services every Sunday. Living among the people and having all his time at his disposal in the interests of the congregation, he has the cheering prospect of a rapid increase in numbers and efficiency. Hard work, native talent and high Christian culture will insure success. Long may the Lord bless this good people through the ministrations of a devoted pastor. N. Z. S.

Pottstown.—The Rev. C. S. Wience was installed by the committee appointed at the late meeting of Goshenhoppen Class as pastor of the Zion's Reformed congregation. The services were preached by the Rev. L. D. Leberman, Chairman of the Committee, and the charge to pastor and congregation administered by the Rev. L. K. Evans. Though the congregation has been torn asunder, yet the prospects are by no means discouraging. It will require earnest and prudent labor, with self-denial on the part of the incumbent, and the promise will be realized, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

Sunbury.—We clip the following from the *Sunbury Daily*: On Sunday, July 6th, at 8 o'clock, P. M., a large congregation united in the services attending the installation of Rev. J. Calvin Lineback as pastor of the First Reformed church, Sunbury, Pa. The services were in charge of a special committee of East Susquehanna Classis, as listed by Rev. Mr. Bydie, of the Presbyterian church, Sunbury. Rev. F. G. Yost, of Milton, conducted the liturgical service. Rev. W. C. Schaffer, of Danville, preached the sermon from Acts 20: 28, 1 Thess. 5: 12, 13. His theme was the relation between pastor and people. The points treated were: 1. The pastor's official duties. 2. The pastor's specific work. 3. The work of the people in congregational activity. 4. The great influence of the people's work on the pastor's success. The sermon was able, eloquent and appropriate, and was listened to with much interest. The floral decorations were profuse and in excellent taste. The music was admirable and rendered in that superb style so characteristic of the Reformed choir of Sunbury. The old Gloria raising the soul to the "portals of bliss" while the churchly notes rolled out from the organ, choir and congregation with the loftiest, sweetest harmony. The whole service, indeed, was a feast of good things enjoyed by the congregation. The young pastor is already quite popular and has a promising future before him.

Waynesboro.—At the late annual meeting of the Merceburg Classis, St. Paul's Reformed church, in Waynesboro, Franklin county, was constituted into a pastoral charge. The Rev. I. M. Motter was therefore duly installed as pastor

of said charge on Saturday evening, July 5th.
Continued on Eighth Page.

NOTICE.

As our fiscal year closes July 30, 1884, we would be glad if those indebted to us in any way—on book or periodical account—will remit before that time.

CHAS. G. FISHER,
Supt. and Treas. Ref. Ch. Pub. Bd.
July 13, 1884.

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Miscellaneous.

DAISIES.

Daisies!

Low in the grass and high in the clover,
Starring the green earth over and over,
Now into white waves tossing and breaking,
Like a foaming sea when the wind is waking,
Now standing upright, tall and slender,
Showing their deep hearts' golden splendor;
Daintily bending,
Airily lending
Garlands of flowers for earth's adorning,
Fresh with the dew of a summer morning:
High on the slope, low in the hollow,
Where eye can reach or foot can follow,
Shining with innocent, fearless faces
Out of the depths of lonely places
Till the glad heart sings their praises
—Here are the daisies!
The daisies!

Daisies!

See them ebbing and flowing,
Like tides with the full moon going;
Spreading their generous largess free
For hand to touch and for eye to see,
In dust of the wayside growing,
On rock-ribbed upland blowing,
By meadow brooklets glancing,
On barren fields a-dancing,
Till the world forgets to burrow and grope,
And rises aloft on the wings of hope;
—Oh! of all poeies,
Lilies or roses,
Sweetest or fairest,
That earth in its joy to heaven upraises,
Give me the daisies!

Why? For they glow with the spirit of youth,
Their beautiful eyes have the glory of truth,
Down before all their rich bounty they fling
—Free to the beggar, and free to the king—
Loving they stoop to the lowliest ways,
Joyous they brighten the dreariest days,
Under the fringe of their raiment they hide
Scars the gray winter hath opened so wide;
Freely and brightly—
Who can count lightly
Gifts with such generous accord proffered,
Tokens of love from such full hearts offered,
Or look without glances of joy and delight
At pastures star covered from morning till night,
When the sunny field ablaze is
With daisies!

Daisies.

Your praise is,
That you are like maidens, as maidens should
be,
Winsome with freshness, and wholesome to see,
Gifted with beauty, and joy to the eye,
Head lifted daintily—yet not too high—
Sweet with humility, radiant with love,
Generous too as the sunshine above,
Swaying with sympathy, tenderly bent
On hiding the scar and on healing the rent,
Innocent-looking the word in the face,
Yet fearless with nature's own innocent grace,
Full of sweet goodness, yet simple in art,
White in the soul, and pure gold in the heart
—Ah, like unto you should all maidenhood be
Glad some to know, and most gracious to see;
Like you, my daisies!

—Wide Awake.

Selections.

Trouble is the engine in God's hands to lift us up to heaven.
Doest thou love life? Then do not squander time, for that is the stuff life is made of.
Everybody sees the cloud on the horizon, but who thinks of the clear blue sky above it?
Do you think of one falsity as harmless, and another as slight, and another as unintended? Cast them all aside; they may be slight and accidental, but they are ugly soot from the smoke of the pit for all that.—John Ruskin.

When a sudden sorrow
Comes like the cloud and night,
Wait for God's to-morrow,
And all will then be bright;
Only wait and trust Him
Just a little while;
After evening tear-drops
Shall come the morning smile.
—F. R. Havergal.

The Bible is a revelation of love; but it is not the only one. There is to each one of us a special and personal revelation of Divine Love in the retrospect of the Fatherly Providence which has watched over us through our lives. Who can look back on the chain of graces of which his life has been composed, without a feeling of surprise at the unweariedness of God's love.—F. W. Faber.

There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea—work. When grief sits down and folds its hands, and mournfully feeds upon its own tears, wearing the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is born of its might, and sorrow becomes our master.

Science and Art.

Photography may be used to determine the height of clouds. Two cameras, with instantaneous shutters, are placed 500 feet apart, the shutters opened at the same instant by electricity, and the angle of inclination of the cameras and the position of the cloud being obtained, a simple trigonometrical operation gives the height and distance.

Two great engineering projects are about to be undertaken on the Continent. The Spanish and French Governments have agreed to authorize the construction of two new railways, which will involve the cutting of two tunnels through the Pyrenees. The one will shorten the route between Paris and Madrid; while the other will give France speedier access to ports in the east of Spain, whence she could most expeditiously despatch relief to Algiers.

One of the most extraordinary instances of the rise in value of a picture is the story of "The

Monarch of the Glen." Landseer painted it for the adornment of the House of Lords; it was returned to him, with a civil note of thanks and a refusal to hang it on the walls of "the Upper House." A purchaser, however, came forward shortly after the illustrious animal painter had received this snub, and became the possessor of the picture for \$1,500. Early last May, at a sale of private collections by Messrs. Christie & Manson, "The Monarch of the Glen" was put up for \$10,000, and, after an animated bidding, was knocked down to Mr. Eaton, M. P., for \$30,000.

THE PARASITES OF MONEY.—The *Frankfurter Zeitung* states that Dr. Reinech has found, as the result of a long series of minute investigations, that the surfaces of 50 pfennig pieces (coppers) which have been long in circulation are the home and feeding ground of a minute kind of bacteria and vegetable fungus. An extended series of observations showed that this is the case with the small coins of all nations, the thin incrustation of organic matter deposited upon their surfaces in the course of long circulation rendering them very suitable for this parasitic settlement. Dr. Reinech scraped off some of these incrustations, and with a small scalpel divided them into fragments, which were subsequently dissolved in distilled water. The employment of lenses of very high power showed the bacteria and fungi distinctly. This is a matter of no little importance from a hygienic point of view. It has now been conclusively established that bacteria form the chief agency in the propagation of epidemic disease. The revelation that they have chosen a domicile in the most widely circulating medium which probably exists in the world, presents a new factor in the spread of infectious disease. There is, however, a remedy. Where coins have been in circulation for a number of years, if they are washed in a boiling weak solution of caustic potash they will be cleansed from their organic incrustation, and so freed from the unwelcome guests which they harbored.

Personal.

Chester A. Arthur's little Nellie has attained the highest position attainable even to the daughter of a President. She has been appointed to the Washington Monument and has assisted in laying one of the stones.

The two always travel together, and Victoria's daughter Beatrice has been permitted to take possession of the cozy and charming apartment in the Queen's private car originally fitted up for her personal attendant, Brown.

When Dr. Duryea preached the University sermon at Wesleyan University last week, at the base of a floral cross in front of the pulpit was a night-blooming cereus, the splendid blossom of which unfolded its petals during the sermon, and gave the pastor, the Rev. Dr. W. V. Kelley, lately of Brooklyn, a theme for an illustrative discourse on "the flower that came to the House of God to have its heart opened."

The cable announces the death of Andreas Munch, the Norwegian poet. He was the son of the Bishop of Christiansund and was born in 1810. He was a student of law at the University of Christiania, and when he left college became editor of a paper called the *Constitutionell*. In 1850 he was made librarian of the University of Christiania, and in 1860 was granted a pension by the Storting, which enabled him to devote the whole of his time to poetry. His writings are very popular among the Scandinavian people, and many of his poems have been translated into German.

The record of young Irving Hale, of New York, who carried off the highest honors at West Point this year, bears an record that was ever made at that famous institution. The boy commenced at the head of his class. He was first in every study in the first year he entered the academy. In the second year he held his first position in all his studies but one, and in the third year he found himself again at the head in every branch of study. He now stands first in the graduating class in all but one study, Spanish, and in that there is but one-tenth of a mark between him and Cadet Sanford, who is first. Hale is the son of a school teacher. He will be assigned to duty in the Engineer Corps, United States Army.

Pere Monsabre, who has taken the place of Pere Hyacinthe as the popular preacher at Notre Dame, Paris, is described as a man of about forty-five years, well built, with a fine, open, healthy countenance, and a voice strong enough to fill the cathedral, and musical enough to charm the ear. According to a correspondent of the *Philadelphia Times*, who reports these items, he preaches in Notre Dame only six times in the year,—that is to say, on the six Sundays of Lent. He spends the remainder of the year in one of the houses of his order in Brittany or Normandy, preparing his sermons, which he writes and rewrites, and commits well to memory. For each sermon, he receives the modest stipend of a thousand francs, which, of course, according to the rules of the religious community to which he belongs, he hands over immediately to the bureau of the Dominicans for general use of the order.—*Christian Register*.

Items of Interest.

The United States has become the fourth largest beer-drinking nation in the world.

Spiritualism is said to be greatly revived in Boston, and clairvoyance is becoming fashionable in what are usually known as the higher walks of life.

Female vaccinators have been introduced into Madras, so that native women need not have their prejudices shocked by being treated by medical men.

When rum goes out, wealth comes in. Kansas is said to have increased in taxable value thirty million dollars since the enactment of its state prohibitory law.

One of the royal crowns of France, which was stolen about two years ago from the abbey at St. Denis, was discovered a fortnight since while an inventory was being taken at the Mont-de-Piété.

A peculiar reptile is the horned rattlesnake now on exhibition at Los Angeles. It is about fifteen inches in length, and has two horns which project from its head just above the eyes. He has only five rattles and a button, and was captured at Indio Station, on the Colorado Desert.

Every one has heard of condensed milk, but condensed, or rather solidified, drinks of a more potent nature are a novelty. An ingenious French chemist has discovered a method by which any wine, spirit, or malt liquor can be solidified into a cake, like chocolate, and so conveniently carried about in the pockets of the thirsty.

The dwarf trees of China are very curious examples of what may be done to change the

habits of species. The tap roots and any others which show a tendency to strike downwards are kept short, and after a long treatment by this method, healthy, symmetrical oaks, chestnuts, pines, and cedars are produced which, when fifty years old, are not a foot high, and are kept in pots as any other house plants would be.

It is said that two discoveries of large bodies of anthracite coal have been made in northern Mexico. The accounts of these coal beds which have reached San Francisco are extraordinary, and if the experts who are going to examine them should find them as stated, the results will be of great importance. It is said that the cost of making and transporting, with a fair profit, will not exceed \$6 per ton.

A great trade in paper bottles is growing up in Germany and Austria. Ten per cent. of rags, straw, and 50 of brown wood pulp are used in making them. The paper is coated and impregnated with a solution composed of 60 per cent. of dehydrated fresh blood, 35 of lime, and 5 of sulphate of ammonia; dry and coat again; put ten or twelve sheets together, and then dry in heated molds under pressure. They are made in two pieces and joined afterwards, and are said to be perfectly proof against spirits and other liquids.

Japanese flowers are too heavily scented or odorless. With each flush of bloom comes the odor, and every one then goes into the country to fete the laburnum, japonica, the camellia, or the chrysanthemum, as it bursts into flower, and the children go to breathe the country air, families to meet and maintain relations. No servant will do work on such occasions beyond carrying a child on the back, and no one will eat until the banqueting on the back is stuffed with everything it asks for.

At a meeting in Berlin of the Medical Pedagogical Society, it was stated that the percentage of short-sighted children in the country and in towns was 3 to 30. The excess in towns was attributed in part to the wearing of spectacles from vanity. The unnecessary use of glasses had been found to produce short-sightedness. The opinion prevailed that medical advice should be taken before giving spectacles to a child. An instance showing the need of it was given of a school in Berlin, where 47 pupils out of 100 were using glasses of too high a power.

The Government of India have received the report of the preliminary examination of the oil-bearing strata which exist in the neighborhood of Sibi. The professional reports are so encouraging that the Government have determined to procure from England the necessary machinery for boring operations. These will be sent next winter, and will be conducted on an extensive scale. If the results justify the sanguine hopes entertained, the discovery will be of great value to the Indian industrial development and the solution of the Central Asian question.

A telegraph line has been opened between Boston and Providence introducing a new system by which seventy-two messages may be sent at once over one wire, although at a low rate of speed. This system was invented by Paul La Cour, of Copenhagen, but was perfected in this country by Patrick D. Delaney. It is called "synchronous multiplex telegraphy" and is based on the idea of the phonetic wheel. It is peculiarly adapted to suit the needs of business men, who do not require the same speed as telegraph companies, and who may now indulge the luxury of a private wire at small expense. The curious feature of the new system is that the line cannot be tapped successfully. Thus absolute security is assured.

La Lanterne has a remarkable story about the "Sunbeam" diamond, suggested by the exhibition of precious stones at Paris. In 1866 a diamond valued at over \$600,000 was found in a Chilian mine near Caracoto. Its owner, Mr. Joaquin Parese, hawked it about Europe, and at length found a purchaser in Queen Victoria. It was put into the hands of a Bond street London jeweller to be set, and for eight days was exhibited in his window. One fine morning the jeweller found the case in which it was specially set apart broken and the jewel gone. No trace of the thief could be found, and the jeweller partially indemnified the Queen for her loss. On the 7th of May there died in a miserable lodging in Strasbourg a man of seventy named ulian Partridge. His landlord was amazed to find in Partridge's pocket a huge diamond, wrapped up in a letter, telling that he, finding himself dying, wished to explain that the diamond in his pocket was the "Sunbeam," which he had stolen, but, knowing that Mr. Parese had shown it all over Europe, he had not, after all, dared to attempt to sell it. The diamond was returned to the Queen, who, of course, repaid the jeweller.

Farm and Garden.

Almost every experienced fruit-grower, says *The Rural Home*, will concede the expediency of thinning most kinds of fruits; will admit that it makes larger, fatter, better, more salable fruit; that it increases the bulk of fruit that a tree will yield, and yet it is doubtful whether one practical fruit grower in a hundred practices it thoroughly.

Two stalks in a potato hill will give more merchantable potatoes than a greater number. Often two stalks can be got from a single strong eye, especially if planted rather deeply. But it is safer to plant more eyes and then pull out the excess of stalks, selecting, of course, those least vigorous. Too many stalks in a hill of potatoes are as unprofitable as too many in a hill of corn.—*Examiner*.

FODDER CROPS.—Do not forget to plant fodder crops enough to give the cattle all they may want next winter, in addition to what they may have. The particular crop for this purpose must be decided upon by each farmer; he best knows his wants and the condition of his farm, and therefore should not rely on others for information when they are in no condition to give it. While Hungarian may be the best for one farm, corn fodder may be the best for another, and oats, rye and barley for others.

FENCES.—It is a good plan to review the fences around the pasture at least once a month in the summer. If the fence is not in good repair, the saving is sometimes quite large; the breaking of a single rail by some thoughtless traveller, if not discovered and a new one put in, may let the cattle into the cornfield, and not only do a great damage to the corn, but get the cattle uneasy, so that they cannot be kept in the pasture except by building a very high and strong fence.—*Ploughman*.

POTATOES.—The potato field must be closely looked after during the next few weeks, and the bugs will claim particular attention. As soon as the first crop begins to hatch, Paris green should be resorted to, and as each succeeding crop makes its appearance it should be destroyed in the same way. But in keeping the bugs down the weeds should not be neglected, for though after the po-

tatoes are well up they may not seriously injure the crop, they will seed the land for another year, and thus double the labor of cultivating the next year's crop. It is best to make a rule to let as few weeds as possible ripen their seed in the potato field.

Plant sunflowers everywhere, where you can find a place, about the barn or fowl-house. It is well known that this plant is especially valuable for its health giving qualities. All that is needed is to press the seed under the soil, and the plants will care for themselves. On the margin of the sink drain, near the house or pig sty, or in the unused runs of the poultry yard, these plants will be filling the place of the health committee, and the fall crop of seed will make a valuable change of diet for the fowls during the winter and spring.

A correspondent of the *Scientific American* says that wheat is the first kind of grain that suffers from the ravages of the chinch bug. It is seen, however, a fair-sized piece of corn wholly ruined by it. The pest thrives only in dry, hot weather; in a wet season it can do no harm. It follows, then, that any means which can keep the ground about the grain roots cool and moist will prove inimical to the bugs, and the clearing up of refuse and the rolling of the ground have a preventive effect. Some farmers, he says, have protected their fields quite efficiently from outside invasion by growing Hungarian grass around the outer edges for about a rod in width.

INSECT PESTS.—A subscriber to the *American Outlook* relates how it sometimes happens that the destructive pest known as the canker worm makes its appearance on the apple tree all of a sudden, even where it has not been in the habit of visiting. Then, of course, it is too late to use any preventative, therefore a cure must be sought. I have found, says the writer, under certain conditions, that this worm can be destroyed by the use of Paris green. Put a heaping teaspoonful of Paris green into a pailful of water, apply the mixture with a force pump, throwing the water through the tree thoroughly. This should be done as soon as possible after the presence of the worm is ascertained. I found one application to be sufficient. Soon after the application of the liquids the worms can be seen to let go and string down from the tree.

The present is the time for looking after the currant worm. When it makes its appearance, apply powerful hellebore. Place the powder in a common dredging box, and sprinkle the bushes when the dew is on. I have usually found it necessary to go over them when the dew is off, again after the fruit is set and of considerable size. This remedy never failed with me, and does not injure the fruit.

TOMATO VINES.—Most growers agree that keeping to stakes off the ground is a great advantage. Stakes or trellises are now used to a great extent to train them so that they may be able to train to single stakes of about four feet in height, tying the plant to the stakes as it grows. This is little or no improvement over the old way of letting them lie on the ground. A much better plan is to set the plants in rows of four feet apart, and the plants three feet in the row. Before setting the plants dig out a couple of spits of earth, and set in the three branches of trees—sawed ends or best in triangular form, with the tops spreading outwards. Set the plant in the centre of this, and as it grows keep the shoots inside of the stakes by passing a string around them. There is no better way to get good, clean fruit from tomatoes. As everything generally has some disadvantage connected with it, so this way of growing tomatoes is not perfect. When the plants are allowed to run over the ground they keep the soil cool and moist. It follows that trying up stakes, and growing crops on summer drows. This can be easily remedied by mulching around the plants with something like straw or sawdust. If the plants are set in hand, cornstalks answer admirably. Tomatoes produce such a mass of foliage that they require much moisture, and it is surprising how they thrive when by mulching or other means the ground is never allowed to become too dry.—*Agricultural Paper*.

THE COW IN MIDSUMMER.—On farms where the dairy is an important part of the husbandry, provision is made by sowing soiling crops, to supplement the diminished pasturage in midsummer. Those who keep only the "family cow," or at most two or three cows, find the flow of milk to decrease, and often without any green crop provided for keeping it up. The territory of those who keep but a single cow, is often restricted to a small pasture and a vegetable garden. The garden should be made to supplement the pasture, and this may be done to some extent by securing for the cow much from the garden that usually goes to waste. Every one who has a garden tries to have an abundance of green peas. After the vines have yielded their last profitable picking, instead of allowing them to remain upon the ground until that is wasted for another crop, feed the vines to the cow while they are still green and succulent. So with sweet corn. When the last ear is plucked from a stalk or a hill, do not wait until the whole patch or row can be cleared, but pull up the stalks that have been deprived of ears, a few at a time, and feed them while in their best condition. The outer leaves of early cabbages, and the leaves of beets, carrots and turnips, carefully saved, will make an important item in the succulent food for the cow. If there is a space in the garden from which an early crop has been removed, and it is not needed for a late garden crop, it should be growing something for the cow. Sweet corn may be sown thickly in rows for "fodder corn," and afford welcome feed. It is well to have an abundance of cabbage plants of a large late variety, and at the same time have some earlier, and far beyond the needs of the family. An occasional cabbage next winter will be a treat to the cow. Experiments made a dozen years ago with some twenty varieties of the Southern Cow Pea showed, incidentally, that, even at the North if they did not ripen their seeds, they would give an enormous weight of herbage upon a small area. This pea is highly valued for animals at the South, both fresh and as hay, and seems to be worth trying in Northern localities as a soiling plant. When there is room, even a few square yards, it may be well to sow either Hungarian grass, or one of the plants called Millet, for late summer feed for the cow. If the soil is rich, an abundant crop may be cut. Besides summer feed in the garden, if there is room there or elsewhere, it is well to think of Jerusalem artichokes as a winter crop. It is now late for a large crop, but with the tops, which are high in nutriment, being crisp, succulent and highly nutritious, will be most acceptable as an addition to dry fodder. When one once fairly undertakes to produce the greatest possible amount of cow food from a small area of land, he will be surprised at the results that he obtains, especially those seen in the pail.

CABBAGES AS A FARM CROP.—Last year millions of cabbages were imported into this country from Europe; and such was the case in 1882. They are used largely for sauerkraut. In foggy weather cabbages are liable to heat or mould on steamers, and the expense of getting them here is very great. The price in the New York market ranged from ten to fifteen cents per head. Prices in the inland cities and villages were still higher. A farmer can well afford to

raise cabbages for three cents a head. And the crop has this great advantage—if it cannot be sold it can be fed out on the farm to cows, sheep, or to pigs.

For late autumn or winter use cabbages can be planted from the last of June till the middle of August. The large varieties, such as the Large Late Drumhead, Premium Flat Dutch, and Short-stem Drumhead, should be planted as early as convenient in July. If it is necessary to plant late in the season, select the earlier varieties. For this purpose there is nothing better than the Early Winningstadt.

As a farm crop, cabbages should be planted in rows, three feet apart, or sufficiently wide apart to admit the use of a horse-hoe or cultivator. Low swampy land that is too wet for corn, can often be planted to cabbages with great advantage in July. If the land is smooth and clean, the plants may be set in rows two and a half feet apart, but if rough, and not in fine condition, make the spaces wider.

It is very little work to set out an acre of cabbages. Mark out the land as you would for planting corn, and instead of dropping corn, set out a cabbage plant. The better way is to mark the land both ways, and let a boy drop the plants where the rows cross. If the land is in good order, a man and boy should set at least an acre a day. If you have not cabbage plants for your own, they can be purchased at very low prices—say from one dollar to two dollars per thousand, according to the quantity ordered. You should get more plants than you need, in order to have enough to replace any that may fail to grow. If you plant three feet apart each way, there should be four thousand eight hundred and forty plants on an acre. If three feet by two and a half feet, five thousand eight hundred and nine per acre; if three feet by two feet, seven thousand two hundred and sixty plants per acre; if two and a half feet by two and a half feet, which will answer for Winningsadt cabbages, there will be about six thousand nine hundred and seventy plants per acre. When the plants get fairly started, nothing more is required, except to use the cultivator freely between the rows, and to dress out the weeds around the plants with a hoe. Thorough cultivation is the essential part.

If you are afraid of the green worm, set out five acres instead of one acre. There will be about as many worms on the small patch as on the large one.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE ANDOVER REVIEW, July, 1884. This first number of the second volume opens with an admirable discussion of "The Office of Proof in the Knowledge of God," by Prof. Peabody. This is followed by an able article by Prof. Ladd on "The Interpretation of the Bible and the Doctrine of Sacred Scripture," in which he shows how the answer to the question, What does the Bible say? is always made more or less dependent upon the answers to the question, What is the Bible? Henry W. Hulbert gives us much valuable and interesting information as to "How England is Dealing with Illiteracy," "Child Nurture in the Church," by Rev. James W. Cooper, contains some excellent thoughts on a very important subject. Two articles are devoted to Utah: the first, by Rev. D. L. Leonard, concerns "The Utah Church-State," the second, by Edward Stanwood, treats of the "National Jurisdiction over Marriage and Divorce as affecting Polygamy in Utah." The Editorial Notes, always a valuable feature of this Review, are on the "Agreement and Differences concerning the Bible," and "Proposed Change in Liberal Studies." Prof. Paul Haupt contributes an excellent article of interest to Assyriologists and Biblical scholars on "The Language of Nimrod, the Kaskite," and Prof. Mead, under the head of Theological and Religious Intelligence, gives "An Episode of the Luther Celebration." Such is the rich feast the July number of the Andover sets before its readers.

LITTELL'S LIVING AGE. The numbers of The Living Age for June 21st and 28th and July 5th, contain James Hume-Scott, Quarterly; Frederick Denison Maurice, British Quarterly; The Princess Alice's Letters, Contemporary; "Italia Redenta," The Clothes of Religion, and Letters from an Idle Woman's Post-Box, 1884, National Review; Fashionable Philosophy, Blackwood; Henry Greville's Diary, and Hayward's Essays, Temple Bar; My Arab, Cornhill; The Library of a Lady in the Seventeenth Century, Leisure Hour; Valentine Baker, Army and Navy Magazine; Wild Flowers of Irish Speech, Instruction in Geography, and The "Clothes of Religion," Spectator; Dr. Goddard, and Tennyson on "The Princess," Academy; Five Letters of Pope, Chambers' Journal; Arminius Vambery and Earthquakes in England, All the Year Round; The Coins of Venice, Antiquary; Wharton's Commentaries, London Literary World; with instalments of "The Baby's Grandmother," "Beauty and the Beast," "A Mysterious Dwelling," "Moonlight and Floods," and "Mitchellhurst Place," and poetry. A new volume begins with July.

For fifty-two numbers of sixty-four large pages each (or more than 3,800 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

LITTELL'S LIVING AGE. The number for July 12th contains The Malay Archipelago, Quarterly Review; Mitchellhurst Place, Part II., Macmillan's Magazine; What do the Irish Read? Nineteenth Century; Magda's Cow, Blackwood's Magazine; In a Greek Family To-day, Macmillan's Magazine; Charles Lamb's Letters, Golden Hours; The Irish "Coronet" Stone, Spectator; Conquest and Character, Spectator; and poetry.

Married.

On Tuesday, July 1st, 1884, at Frankfurt, by Rev. A. Myers, the bride's father, Professor Samuel M. Otto, of Philadelphia, Pa., to Miss Jennie A. Myers, of Frankfurt, N. Y.

On June 18th, 1884, at the home of Val Dietz, in Sunbury, Pa., by Rev. J. Calvin Dietz, Mr. Peter Weintz, of Wilkesbarre, Pa., to Miss Barbara Mackest, of Sunbury, Pa.

In St. Paul's Reformed Church of Waynesboro, Pa., July 2, 1884, by Rev. Isaac M. Motter, Mr. William M. Rhea, of Waynesboro, Pa., to Miss Frances E. Dalabaun, of Chambersburg, Pa.

On June 16th, 1884, at the home of the bride, Washington, D. C., by Rev. C. F. Sontag, Mr. Robert Mills to Mrs. Sarah C. Rhody.

On July 8th, 1884, at Washington, D. C., by the same, Mr. Thomas H. Brooks to Susan V. Kirby.

June 25th, at the home of the bride, near Salem Church, Armstrong county, Pa., by Rev. S. T. Wagner, Mr. Samuel Yockey to Miss Hettie Caroline Baum.

Specimen Copies Sent on Application.

1883, at 7.30 P.M. The committee of invitation consisted of Rev. J. Hasler, Rev. F. F. Bahner, and Rev. Dr. G. B. Russell. The sermon was preached by the chairman of the committee. The services were very solemn and impressive.

Rev. J. Hasler, of Mercersburg, remained over the Sunday following with Bro. Motter, attending in the holy Communion, and preaching Sunday morning and evening to large and attentive audiences.

A bright future is in store for this progressive and active congregation. No one can worship with these good people without realizing the presence of the divine Master. May the Holy Spirit continue to abide with both pastor and people and encourage them to make still higher attainments in the divine life, "letting their light so shine that others seeing their good works may glorify their Father which is in heaven." H.

Tulpehocken.—On Sunday, June 29th, Rev. H. J. Welker was installed pastor of the Tulpehocken charge in Trinity Reformed church, near Stouchburg, Pa. An edifying sermon was preached by Rev. F. W. Kremer, D. D., followed by Rev. T. S. Johnston. The large church was well filled, and the services proved highly interesting and solemn. The pastor has great reasons to be encouraged in his new field of labor. He is receiving the kindest treatment from all, and a high appreciation of his labors is manifested by all.

The spring Communion services were large, and an offering for benevolent and other purposes, amounting to \$225, was laid on the altar. The only obstacle in the way of laboring as successfully as is desired is the size of the charge. There are, however, good prospects of dividing it in the course of a few years. Classis has acted very wisely in leaving it to the charge to divide in such a manner as it may be most satisfactory to the members.

Allentown.—Rev. M. H. Diefenderfer, of Jenner X Roads, Pa., has accepted a call to become pastor of Christ Reformed church, Allentown, Pa. This is the congregation lately under the charge of Rev. W. J. Kershner.

Maryland.

Hagerstown.—At a special meeting of the Weymer Missionary Society of the First Reformed church, Hagerstown, Md., Rev. J. S. Kieffer, D. D., pastor, held recently, the following officers were chosen for the ensuing year: President, H. Schriver; Vice-President, J. F. Funk; Secretary, J. A. Ziegler; Treasurer, Wm. Gessman; Standing Committee, J. C. Hoffman, D. M. Hurly, E. M. Reicher and Misses Laura Thornburg, Joanna Beck and Maria Hilliard.

Ohio.

Ironton.—The Reformed Church of this place, under the care of Rev. Toensmeier, was destroyed by the late flood of the Ohio River. On the 15th of June it was rededicated. The pastor was assisted on this occasion by the Rev. G. I. Reiche. Also the parsonage was fully restored from the effects of the water and is again occupied by the pastor and his family.

Dayton.—First Reformed church, Rev. Wm. A. Hale, pastor. The Lord's Supper was administered in this congregation on Sunday, the 6th, at the morning service. There were four accessions to the membership.

West Alexandria.—Communion services were held at West Alexandria, Rev. J. G. Shoo maker, pastor, July 6th. The services were interesting, the congregation large, and four were added to the church. In the evening the Sunday school held a very pleasant service, which was lighted a large audience. The pastor, on account of ill health, expects to take a short vacation. It is to be hoped he will return to his work fully restored to health.

Miamisburg.—Communion services were held in the Reformed church, Miamisburg, on Sunday, the 6th inst. Ten persons were received into full communion with the church by confirmation and four by baptism. The pastor was assisted by Rev. Dr. Willard. This was one of the largest Communion services of the pastorate.

Personal.

Last week we said F. C. Moyer had been appointed organist of First Church, Lancaster. We should have said Reading, Pa.

Rev. J. Naile, formerly a pastor in Central Pennsylvania, is now residing in Lyons City, Iowa. He is 86 years of age, and is still active in good health. His good wife is 75 years old, and is also active and in the enjoyment of good health.

Mr. Rufus W. Miller, son of Elder Thomas Miller, of Easton, Pa., a student of theology, recently delivered a stirring and impressive address on the subject of "Suppression and Expression," at a meeting in the Presbyterian Church, Milford N. J. The meeting was under the auspices of the Woman's Christian Temperance Union. It was largely attended.

The Consistory of Zion Reformed church, Hagerstown, Md., recently resolved to increase the salary of its pastor, Rev. J. Spangler Kieffer, D. D., from \$1000 to \$1400. A well deserved exhibition of esteem and worth!

Rev. C. Cort of Greencastle, Pa., very successfully managed an excursion from that section to Gettysburg Battlefield on the fourth of July.

Rev. George H. Johnston, pastor of Church of the Strangers, West Philadelphia, is on a trip to Southern Pennsylvania, visiting friends and relatives. He accompanied the pupils of Rev. C. Cort, Greencastle, Pa., on last Sunday, and presented effectively the project of erecting a chapel for the mission under his charge.

Clerical Register.

The P. O. address of Rev. M. H. Diefenderfer changed from Jenner X Roads to 28 N. Second Street, Allentown, Pa.

The P. O. address of Rev. J. S. Hartzell is changed from Newton, N. C., to 23 Seymour St., Germantown, Phila., Pa.

BETHANY ORPHANS' HOME.

The anniversary of Bethany Orphans' Home will be held on Thursday, July 24th, 1884. The Board of Managers will meet the day before. Meals will be prepared by a committee, at moderate rates. We invite all to come and enjoy a pleasant gathering.

D. B. ALBRIGHT, Superintendent.

PHOTOGRAPH OF ORPHANS' HOME.

A fine photograph, size 10x12, of Bethany Orphans' Home at Womelsdorf has been taken, which will be for sale at the Home on the day of the anniversary, July 24th. Many of the friends of the Home will be glad to get this picture. Any profits arising from the sale will accrue to the benefit of the Institution.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, July 14, 1884.

FLOUR.—We quote the whole range of prices as follows: Super, \$2.50@3; winter extras, \$3 @3.50; Pennsylvania family \$4.25@4.50; Western winter low grades, \$4@4.50; do clear, \$4.75@5.25; straight, \$5.25@5.50; winter patent, \$5.50@6.25; Minnesota clear, \$3.75@4.50; do straight, \$4.50@5.50; do patent, \$5.75@6.25; Wisconsin clear, \$3.50@4; do straight, \$4.25@5, and do patent at \$5.50@5.75. Rye Flour was firm and in fair demand at \$3.50 per bbl. for choice.

WHEAT.—Car lots were quoted as follows: No. 3 old at 87c, old No. 2 Delaware at \$1.07; sales of 600 bushels new do in elevator at \$1.10; 1800 bushels long red Pennsylvania new do dock at \$1.03; old No. 1 Pennsylvania red in elevator quoted at \$1.11, and new straight at 97c @81c.

CORN.—Sales of 1200 bushels rejected mixed track at 56c; 600 bushels No. 3 mixed track at 56c; 1800 bushels No. 3 yellow short storage in grain depot at 57c, with steamers quoted at 61c @62c; 600 bushels mix mixed track at 63c; 600 bushels mix high mixed track at 64c; 1800 bushels No. 2 white to arrive on track at 65c; 5 cars mix yellow to arrive, prompt shipments, at 63c; 4 cars do do at 64c, with 60c bid and 62c asked for mix mixed July; 60c bid and 61c asked for August; 60c bid and 61c asked for September, and 61c bid and 62c asked for October.

OATS.—The market was again 1c higher for spot lots of No. 2 white, and an effort was made to secure the same advance of No. 3, but the rising views of sellers checked business; sales of 1 car No. 3 white very choice early at 39c; 1 car do do short storage at 39c; 1 car do do regular at 38c, the closing rate asked, and 5 cars No. 2 do at 39c @39c, the inside rate for short storage.

PROVISIONS.—We quote Mess Pork at \$16.50 @17; shoulders in salt, 6c @7c; do smoked, 7c @7c; breakfast bacon, 10c @10c. Loose Butcher's Lard, 7c @8c; prime steam do, 7c @7c; city refined do, 8c @8c; Beef Hams, \$25 @30 @25.50; Dried Beef, 18c @19c; Sweet pickled hams, 11c @13c, as to average; smoked hams, 14c @15c, as to average. City family beef, \$13.50 City Tallow, 6c @6c.

POULTRY.—We quote live old hens at 16c for near-by and 15c @15c for Western; mixed lots, 15c, as to quality; roosters, 7c @8c, and live spring chickens at 17c @22c, the outside rate for large sizes. Dressed Chickens—Extra at 18c @19c; do fowls, Pennsylvania, 17c @17c, do Western, 16c @16c; poor do, 12c @14c, and spring chickens at 25c @28c, as to size and quality.

BUTTER.—We quote Western creamery, extra, 20c @21c; do firsts, 18c @19c; Pennsylvania do, extra, 20c @21c; do firsts, 18c @19c; imitation creamery, 16c @17c; Western dairy choice, 14c @15c; do firsts, 11c @12c; New York and Bradford county fresh tubs, 17c @18c; firsts, 14c @16c; packing grades, 8c @10c; grease, 4c @5c; creamery prints, fancy, 25c; good to choice, 18c @22c; fair, 12c @16c; dairy prints, 12c @22c, as to quality.

CHEESE.—Quotations: New York full cream choice new 9c @9c; do fair to good, 8c @9c; Ohio full choice, 7c, do prime, 6c; do fair to good, 5c @6c; Pennsylvania part skims, fancy, 4c; do fair to prime, 2c @3c; do full skims, fresh arrivals, 1c @2c, and old skims, 1c @1c.

EGGS.—We quote Western good to choice fresh at 17c @18c; near-by extras, 18c, and Pennsylvania do at 18c @19c, the outside rate for an extreme for round lots. Refined's quotations for round lots were 7c for powdered, 7c for granulated, 6c for crystal A, and 6c for confectioners' A.

PETROLEUM.—The export market was quiet and steady at 7c for 70 Abel test refined in barrels and 5c for 110 test in cases.

HAY AND STRAW.—We quote North Pennsylvania Hay choice at \$20; do Western and New York State at \$17; fair to good do, \$13 @15; poor and medium do, \$10 @12. Rye Straw was scarce and firm at \$19.

SEEDS.—Clover has been distributed in retail lots to some extent at 9c @9c, as to quality. Timothy was dull at \$1.50 @1.50 per bushel. Flax was scarce and nominally steady at \$1.80 per bushel.



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FEED.—Spot lots continued scarce and firm under fair demand, with sales of 2 cars winter wheat Bran spot and to be delivered next week at \$14.75. Some very choice Bran was quoted as salable, if here, at \$16. No. 1 winter was offered to arrive at \$15.

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